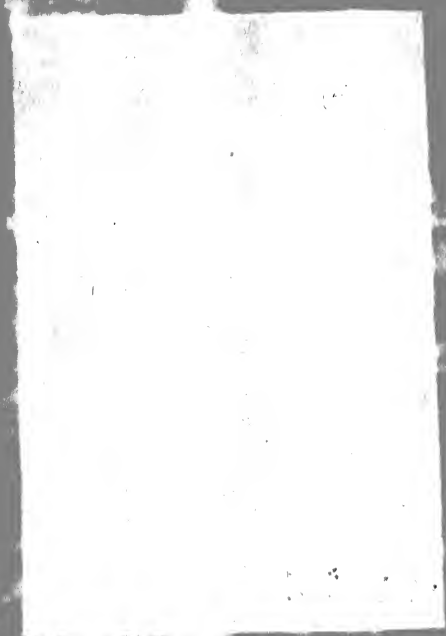




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AMOURISM

OR

PREMÂMRITA.

Ranchandra
Pradhan
BY

R. S. Taki, B. A.,

RETIRED DEPUTY EDUCATIONAL INSPECTOR, BOMBAY,
AUTHOR OF "PURUSHÂRTHADIPIKÂ OR THE
SUPREME GOAL OF HUMAN LIFE."

&c., &c.



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PUBLISHERS' NOTE.

The contents of this book had been written out to the dictation of the Author in May 1920, but it was not until July last that a type-written copy became available to his friends. When they read it, they decided to get it printed, as they thought it would not only help them in digesting easily what they had heard from him from time to time but that it would also be very useful to other people who, like Arjuna on the battle-field of Kurukshetra, were disgusted with the woeful results of the misunderstandings between Nations and Nations, Rulers and Ruled, Masters and Servants, Kith and Kin and such other dualities they witnessed every day around them. For, it would teach them how to dedicate disinterested actions to God and with the help of a qualified Preceptor how to enjoy living-freedom in this very world.

If we compare the days of Elizabeth, who, after the defeat of the Spanish Armada, exclaimed with a grateful heart "God blew and they were scattered" and one of whose generals, Sir Philip Sidney, when he lay wounded on the field at the Siege of Zutphen, offered his own cup of water to a soldier who was suffering more than himself, saying "Thy necessity is greater than mine", with our own, we shall find how true are the following words uttered by the Premier, Mr. Lloyd George, at Criccieth two years ago! "The need of the land is not Material—it is Spiritual. Get the Spiritual, and the Material will follow. The wounds of the world are bleeding, and material things will not heal them. The one need of England is the healing of the Cross." This is a true description not only of the present state of England but, more or less, that of the whole world including our motherland India (*O tempora! O mores!*), which seems to have forgotten the important lesson taught by Shri Shukâchârya to Parikshiti that when the Know-

ledge of the Impersonal Brahma could not fructify without the worship of the Personal God, the poison of action, though thoroughly disinterested, was sure to prove fatal unless it was turned into a curative drug by offering it as sacrifice to the Almighty Physician.

The light of Amourism,* which is the essence of all religions and philosophies and which observes no distinction of caste, colour or creed, is intended, therefore, to bring peace to the minds of individuals as well as nations wandering in darkness and fill their hearts with brotherly love and concord. For, if they carefully study and faithfully follow the path, they will, ere long, realize the worshipper, the means or instrument of worship and the object of worship—all to be *Love* and ultimately attain the Supreme Goal of Human Life. It is thus the culmination of Vedântism.

Lastly, those who are interested in Pragmatism and Bergsonian philosophy will, it is hoped, read with advantage the brief review given of them in the Introduction. The duty or rather privilege of publication having been kindly conceded to us, we now offer the boon to the public with a sincere hope that it may one day enable those, who accept it, to enjoy the Pure Bliss of the Self. In accordance with the Author's wishes we have given here a photograph of his most revered Father and Spiritual Guide to whom the work is dedicated.

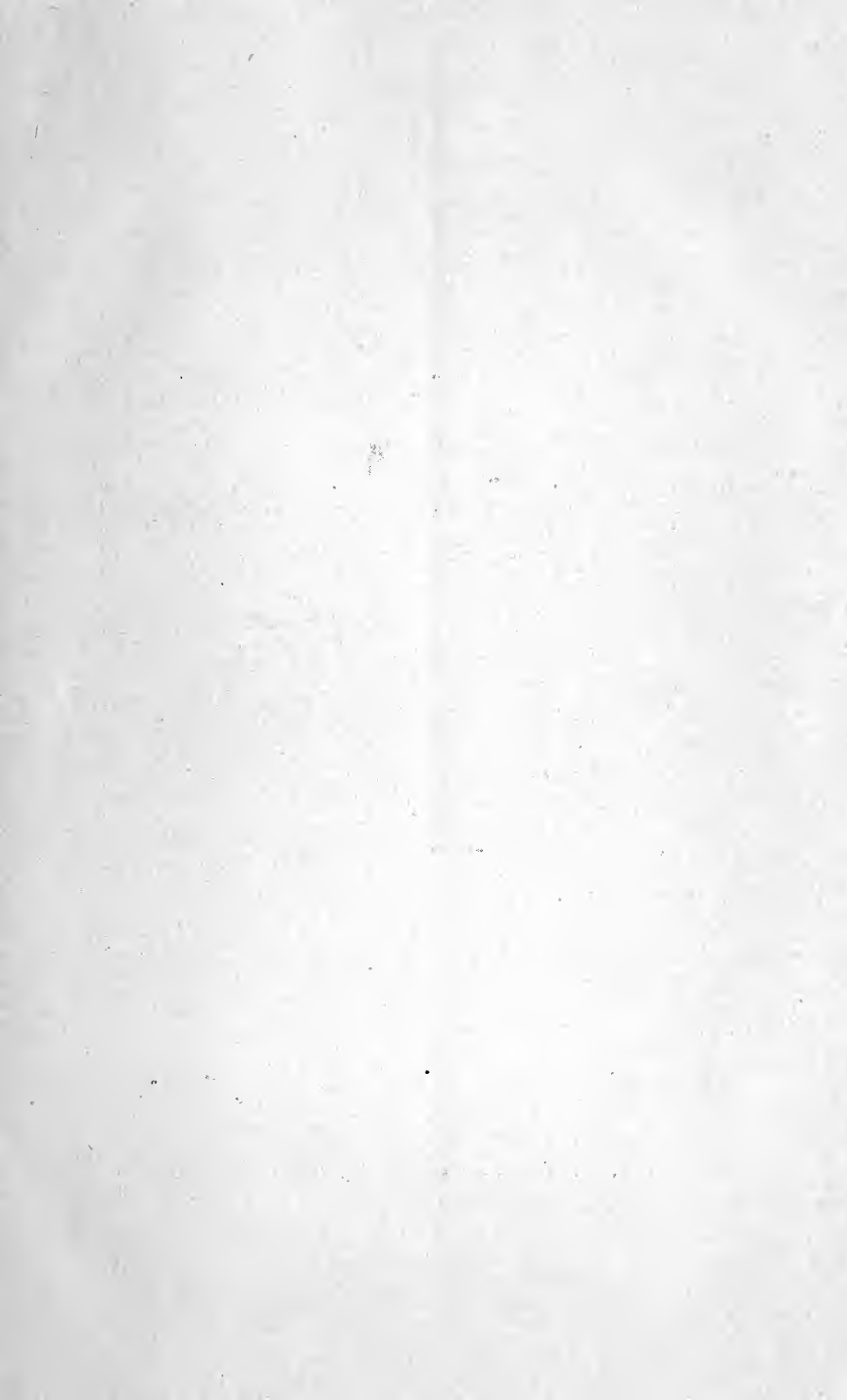
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PUBLISHERS.

* Amourism is so called because it transcends not only Jivanmukti or the enjoyment of living-freedom but also Sâyujiyatâ or the total absorption of the Self in the Impersonal Brahma. Its final stage is the Gangâ-Sâgara-Sangama Bhakti or the Love of the river to the sea, in which the river of the Lover breaking its way through all kinds of obstacles unites always with the sea of the Personal God, maintaining at the same time its own individuality.

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Shambhu Venkatesh Sahi.

Born, 13th June, 1830.] [Departed, 5th June, 1902.

SHRI SADGURU PRASANNA.

INTRODUCTION.

(M A N G A L Â C H A R A N A M.)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यंति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

श्रीभगवद्गीता ४.३४.

“ Learn that by falling prostrate, by questioning and by service. The men of knowledge who see the essence of things will teach knowledge to you ”.—Bhagavad-Gitâ IV. 34.

A deep bow to Thee, O Shri Sadguru Shankara ! who art by nature nothing but Existence, Consciousness and Bliss (*Sachchidânanda svarupah*) which are not three separate entities but, like the whiteness, softness and sweetness of sugar, are all one, only one, harmoniously united in Thee. Hail to Thee, O Holy Preceptor! who art the Creator, Preserver and Transformer of things, nay, who art Thyself the Highest Brahma (*Gururbrahmâ Gururvishnurgururdevo Maheshvarah / Guruh sâkshâtparabrahma tasmai Shrigurave namah* //) that has chosen to become the Universe which manifests the Six Divine Attributes of Power, Law including Justice or Samatva and Mercy or Sadayatva, Glory, Fortune, Knowledge and Dispassion (*Aishvaryasya samagrasya*

dharmasya yashasah shriyah / Jnānavairāgyayoscheti shannām bhaga iti Smritih //) which are the modifications of Thy pure Sattva and from which originate all the universal forces and spiritual powers, all Ethics and Politics, all sacred hymns and incantations, all wealth and grandeur, all science and philosophy and all asceticism and self-control, respectively, which we find in this world. A thousand salutations to Thee, O Joy of joys!, Imparter of Supreme Bliss! though by nature Impersonal, Knowledge incarnate, beyond the pairs of opposites, vacuum-like, the drift of the great sentences 'Thou art That' and others, absolute Unity, eternal, pure, immutable Being, witness of all the reasons (*Buddhi*) of Beings, without form and qualities, Master of Masters! (*Brahmānandam paramasukhadam kevalam jnānamurtim dvandvâtitam gaganasadrisham tattvamasyādilakshyam / ekam nityam vimalamachalam sarvadhi sākshi bhutam bhāvâtitam trigunarahitam Sadgurum tam namāmi //*), who assumest the nature of the 'wishing tree' (*Kalpavriksha*), that fulfils all the desires of its votaries (*Ye yathā Mām prapadyante tānstathaiva bhajāmyaham*.—B. G. IV. 11) whose favour gives the power of speech to the dumb and enables the lame to cross over mountains (*Mukam karoti vāchālam paṅgum langhayate girim yat kripā*) and without hearing whose words no man, though he be gifted with the highest intelligence and well-versed in all the arts and sciences, can realize the Self and secure freedom and eternal bliss (*Āchāryavān purusho veda*), be pleased to bestow Thy Full Divine Grace on this Thy humble suppliant and help him to describe briefly but clearly in these pages, the path (*Ato dharmāni dhārayan*) which leads to Thy Supreme Abode the Anādi Vaikuntha (*Vishnor yat paramam padam*)—a task which has been undertaken at Thy bidding (*Ya idam paramam guhyam Madbhakteshvabhidhāsyati / bhaktim Mayi parām*

kritvâ Mâmevaishyatyasanshayah // B. G. XVIII. 68) for the guidance of Thy beloved children (*Bhaktas*) who are sorely anxious to come to Thee and who exclaim in a piteous strain "I go forward but He is not there ; and backward but I cannot perceive Him on the left hand, when He doth work but I cannot behold Him. He hideth Himself on the right hand, that I cannot see Him,—Oh that I knew where I might find Him that I might come even to His Seat."—Job. XXIII. 8 and 9.

2. Who can describe all the virtues and powers of the Holy Preceptor ? No one, because they are as infinite as He Himself is. The Vedas attempted to speak of them but failed and kept quiet by saying only " Not so, not so " (*Neti, neti*). And yet, all those who may have been fortunate enough to come in contact with Him will easily bear testimony to the fact that a mere glance at His radiant face drives away all human cares and anxieties, a simple touch of His lotus feet thrills the depressed heart with joy and a casual talk of His serves as a soothing balm to the wounded soul. His magnetism is most powerful. It attracts all. He never goes in search of disciples but the disciples flock to Him. " Surely " says Shri Râmakrishna Paramahansa " it is not for the magnet to invite pieces of iron to be drawn to it. These latter run to the magnet because they must." Therefore, the saint Tukârâma gives us the following advice † :—" Lie quietly at the feet of the saints. You need not ask or say anything. Mere faith purifies the

The virtues and
powers of the Pre-
ceptor.

† Padoniyâñ râhiñ / ugâcha sañtâchiye pâyiñ // Nalage
pusâveñ sângâveñ / chitta shuddha kari bhâveñ // Sahaja te
sthiiti / upadeshapara yukti // Tukâ mhane bhâva / javali dha-
runi âni Deva //

mind. Knowledge follows naturally, for, everything that is taught is realized without efforts. Tukâ says it is faith alone that forces God to come to you." What wonder is there, then, if the sweet nectar-like words of the great sentence (*Mahāvākya*) 'Thou art that' (*Tattvamasi*) flowing from His pure Sâttvika lips enable the purified mind of the true disciple at once to realize the Self (*Tayânche shabda maniñ rutale // Sukhodgâra he Brahmarasâche Amrita mhane sâñchale //*). For, the Shruti says "The Âtman dwelling in all beings does not make Himself manifest to the eyes or the senses ; they alone see Him whose minds have become purified and refined." Swâmi Vivekânanda, therefore, advises thus:—"Cleanse the dust from the

Purification of heart,
a necessary condition
for Self-realization.

mirror, purify your own mind, and in a flash you know that you are Brahman."

Even in the Bible we find that "Blessed are the pure in heart for they shall

see God." Impure or conditioned mind, therefore, cannot realize the Self (*Shrutvâpyenam veda na chaiva kaschit*—B. G. II. 29). This fact does, of course, in no way preclude the necessity of the help of the Sadguru, whose company and service enable even an imperfect disciple to wash off all the impurities of his mind. Nay, Nânak too, the founder

Nânak and the necessity of a Preceptor.

of Sikhism, who 'bases the authority and source of his faith, not in Shrutis and Smritis but in the heart of man, its intuitions and longings' openly

acknowledges the necessity of a Preceptor for the purpose of realizing God in such sentences as the following :—

"He can be reached by only those who wait for help on the Guru." "By the Guru's teaching the light cometh manifest." "There are no virtues in the man who is without a Guru."

The Preceptor is nothing but God in a human form.

Preceptor is God in human form.

For, says Lord Jesus Christ in the Bible 'I and my Father are one'—St. John

X. 30, and Shri Krishna also mentions

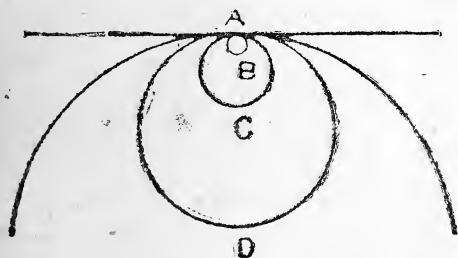
the same fact in Shri Bhâgavata 'All the Preceptors are but different forms of Mine; doubt it not.' The God of Gods acknowledges Himself to be the servant of him who regards the Preceptor as nothing less than the Universal Soul Himself (*Guru paramâtmâ pareshu / aisâ jayâchâ vishvâsu / tyâchâ ankilâ Mi Hrishikeshu / jo Jagadishu jagâcha // Ekanâthi Bhâgavata*). He has reached the highest stage which a human being can possibly attain in this life.

3. Swâmi Râma Tirtha describes, in his lectures, the different stages of mankind thus:—

Swâmi Râma Tirtha and the five stages of mankind.

"You know all motion in this world is in circles; no motion in a straight line.

So we have mineral life possessed of a motion comparable to spindle-motion. It may be best represented in the figure before you by this minutest



circle which might be called a point. Who are those among men whose motion is like the motion of a top, whose circle or orbit of movement is simply a point, whose

life is the life of minerals? Just reflect. Evidently these are men all of whose actions are centred around a

Mineral men.

little point, a false self, the little quarantine of a body, three and a half cubits long! Let the wife and children

starve, they care not, if only their cravings of the flesh are

gratified ! Their activity or motion is dead motion. This is the mineral life in man. We come now to the state of vegetables in the form of man. Their circle is larger, and these people are much higher than the mineral man. Their activity might be compared to the motion of a race-horse. The race-horse describes a larger circle than the spindle or top. Their circle is represented in the diagram by the second circle of which the centre is B. Who are these people ? These are people who turn round their wife and children, the domestic circle. They are far superior to the selfish mineral men, because these people not only advance the good of their own body, but they advance also the cause of their wife and children.

Next we come to the third circle. These are animal men, animals in the form of men. This third circle represented in the figure with the centre C, is larger than the preceding two. It might be compared to the circle described by monsoons or trade winds. It represents people who have identified their Self with something higher than this little body or the domestic circle. These people identify their Self with their class or sect, or their State. They are sectarians, people who identify their Self with a caste or craft. They are very good, very useful indeed, far more useful than the vegetable men.

We come now to the fourth circle, the circle represented in the figure given above with the centre D. Here is man in man. Here is a normal man. His circle might be compared to the circle of the moon. He is a man who identifies his Self with the whole nation or the whole race ; you might call him the patriot. A very large circle is his. Irrespective

of denomination, caste, colour or creed, he makes it a point to advance the cause of all those who live in the same land with him. Very welcome is he; he is very good; a man he is, but that is all. Washington is all right for Americans, but ask the opinion of Englishmen about him.

Last of all we come to the fifth circle. Here the centre moves up to the Infinity, say : the radius becomes Infinite ; and what about the circle ? When the radius moves up to the infinity, the circle must become a straight line. All the crookedness is gone. These are God-men. men ; their circle might be compared to the circle which the Sun is describing. Here is a circle of which the centre is everywhere but the circumference nowhere. This is the God-circle ; these are free men ; these are free—free from all sorrow, free from all fear, free from all bodily desires, free from all selfishness. These are God-men. These are people to whom the wide world is home, irrespective of caste, colour, creed, community or country."

4. The following extracts from "*The Soul of India*" and "*The Gospel of Shri Râmakrishna Paramahansa*" give further details about the God-man or Perfected human as he is sometimes called.

The Soul of India
and the Gospel of
Shri Râmakrishna
on God-men.

(1) "And we have the nearest approach to Divine Rupa in the Rupa of the perfected human. But you will find it exceedingly difficult to clearly realise what the perfected human form is, without previously understanding the Hindu Philosophy of what are called the three gunas.

Sattva, Rajas and
Tamas.

These three gunas are the very constituent elements of the universe.....These three qualities are Sattva, Rajas and Tamas. Sattva is the quality of illumination and Godness

It is the true spiritual quality. Rajas is the quality of Desire and Activity. Tamas is the quality of Ignorance and Inertia. These are variously present in all. Even the Gods are controlled by these three qualities. Sattva, you will see, is essentially the highest spiritual quality. Rajas is essentially a mental or intellectual quality. Tamas is a gross animal quality. An excess of Tamas over both Rajas and Sattva, means ignorance and inertia, mere animalism and verminosity. An excess of Rajas in the composition of any person means inordinate desire for enjoyment and possession, and constant conflicts between rivals and competitors for these. An

Excess of Sattva
indicates superior
spirituality.

excess of Sattva in the composition of any one indicates his superior spirituality.

Such a person is always self-illuminated and self-collected, free from all the angry passions that characterise the two lower classes, lives in a perpetual consciousness of the Spiritual and the Universal. His body is perfectly attuned to the highest laws of love and bliss, and his whole being is perfectly attuned to the very Being of the Supreme. In the highest stage of the development of Sattva or the quality of illumination and Godness, the man becomes absolutely possessed by his God. His body becomes, so to say, the very expression of the pure spiritual energy of the Divine. Having been purified by the psycho-physical cultures of which I have already spoken, his body loses all its animalities, and becomes a perfect instrument for the expression of Divine energy. His mind

Description of a
God-man.

becomes a perfect receiver and transmitter of Divine Thought, his heart of the Divine Emotions, and his will of the Will of God. Thus perfected, the

human becomes divine, the individual becomes the uni-

versal. In such a man we see, even with our eyes, that which the eye cannot truly see, and realise with our intellect what transcends the intellectual. It is these men and women whose Rajas and Tamas have been absolutely overwhelmed by the excess of the quality of Sattva, who give us a glimpse of what we see, in moments of the most exalted beatitudes, as human perfection. It is this perfected human who slightly reveals what the Vaishnava worships as the Rupa or Form of his Lord.”—*The Soul of India*.

(2) “Ecstatic Love of God is attainable only by a few. They are human beings with extraordinary original powers and entrusted with a Divine Commission. Being Heirs of Divine powers and Glories they form a class of their own. To this class belong incarnations of God like Chaitanya Deva and their worshippers (*Bhaktas*) of the highest order who are their members.

Two characteristics of God-men. The two characteristics of the Love are 1st the forgetfulness of the external world and, 2nd the forgetfulness of one's own body,—so very dear to one.”—*The Gospel of Shri Râmakrishna*.

5. The indispensable need of such a saviour in realizing the Self or God is vividly explained in the following passages taken from (1) Hinduism, (2) Zoroastrianism, (3) Christianity and (4) Muhammadanism.

Need of God-men for Self-realization expressed in different religions.

(1) “Quickening influence comes from outside, and that works upon our own potentialities, and then the growth begins, spiritual life comes, and man becomes holy and perfect in the end. This quickening impulse, which comes from outside, cannot be received from books; the soul can only receive impulses from another soul, and from

nothing else. We may study books all our lives, we may become very intellectual, and in the end, we find that we have not developed at all spiritually. It does not follow, that a high order of intellectual development always shows an equivalent development of the spiritual side of man ; on the other hand, we find cases almost every day where the intellect has become very highly developed at the expense of the spirit.

Hinduism.

Now, in intellectual development we can get much help from books but in spiritual development, almost nothing. In studying books, sometimes we are deluded into thinking that we are being spiritually helped, but if we analyse ourselves, we will find that only our intellect has been helped and not the spirit. That is the reason why almost every one of us can *speak* most wonderfully on spiritual subjects, but when actions come, we find ourselves so woefully deficient. It is because books cannot give us that impulse from outside. To quicken the spirit, that impulse must come from another soul. That soul from which this impulse comes is called the Guru, the teacher, and the soul to which this impulse is conveyed is called the disciple, the student. In order to convey this impulse, in the first place, the soul from which it comes must possess the power of transmitting it, as it were, to another ; and in the second place the object to which it is transmitted must be fit to receive it. The seed must be a living seed, and the field must be ready ploughed ; and when both these conditions are fulfilled, a wonderful growth of religion takes place. "The speaker of religion must be wonderful, so shall the hearer be" and when both of these are really wonderful, extraordinary, then alone will splendid spiritual growth come, and not otherwise."—*Swāmi Vivekānanda*.

(2) “(Lord) How and at whose hands shall my soul expect succour? O Worshipful Mazda Ahura, tell me Thou, who is the protector (saviour) of my beast (lower Self), besides Thyself, righteousness and purity of mind? Who is known to be for me?”—*Yasna L.* “The indispensable need of a Teacher is here discernible”—*Light of the Avestâ and the Gâthas.*

(3) “How shall they call on Him whom they have not believed, and how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.”—*Romans X. 14 and 15.*

(4) “Have we not opened thy breast?.....when thou shalt have finished thy prayer, labour in preaching the faith; and make thy supplication unto thy Lord”—*Al Koran, Chap. XCIV.*

6. To Mr. Kallen's question in ‘*James and Bergson*’ to Mr. Metaphysician “How do you know that the world of my toils and my sorrow wherethrough I pass side by side with friend and foe is mere appearance and this lovely world of yours the solely real? *How do you know?*”, the following are the replies of Shri Râmakrishna Paramahansa and Archbishop Newman:—

(1) “It is true enough that the conditioned mind cannot realize Him. But He can be realized by the pure mind which is the same thing as the Pure Reason, which is the same thing as the Pure or Unconditioned Soul.

Fire is latent in all objects. Wood as made by God has in it this element more than other objects. Do you seek God? Well, seek Him in man! His Divinity is manifest more in man than in any other object.

Shri Râmakrishna
Paramahansa's
reply.

Look around for a man with Love of God that overflows—a man who yearns for God—a man intoxicated with His Love. In such a man God has incarnated Himself.”—*The Gospel of Shri Râmakrishna Paramahansa.*

(2) “For, is not this the error, the common and fatal error, of the world, to think itself a judge of Religious Truth without preparation of heart? ‘I am the good shepherd, and know my sheep, and am known of mine.’ ‘He goeth before them, and the sheep follow Him, for they know His voice.’ ‘The pure in heart shall see God.’ ‘To the meek mysteries are revealed;’ ‘he that is spiritual judgeth all things.’ ‘The darkness comprehendeth it not.’ ‘Gross eyes see not; heavy ears hear not.’ But in the schools of the world the ways towards Truth are considered high roads open to all men, however disposed, at all times. Truth is to be approached without homage. Everyone is considered on a level with his neighbour;

Newman’s reply.

or rather the powers of the intellect, acuteness, sagacity, subtlety, and depth are thought the guides into Truth. Men consider that they have as full a right to discuss religious subjects, as if they were themselves religious. They will enter upon the most sacred points of Faith at the moment, at their pleasure,—if it so happens, in a careless frame of mind in their hours of recreation, over the wine cup. Is it wonderful that they so frequently end in becoming indifferentists, and conclude that Religious Truth is but a

name, that all men are right and all wrong, from witnessing externally the multitude of sects and parties, and from the clear consciousness they possess within, that their own inquiries end in darkness? ”—*Newman's Sermon on 'Faith and Reason Contrasted as habits of mind.'*

7. So far about the Preceptor or Sadguru who forms the principal factor in all matters relating to spirituality. Now, to turn to the subject of our present inquiry, the path which leads to God or Eternal Bliss, the Supreme Goal of Human Life, we shall first quote the paragraph with which Mr. Benn closes his History of Modern Philosophy:—"Since the beginning of the twentieth century the interest in philosophy and the ability devoted to its cultivation have shown no sign of diminution. Two new doctrines in particular have become subjects of world-wide discussion. I refer to the theory of knowledge called Pragmatism, and to the metaphysics of Professor Henri Bergson. Both are of so revolutionary, so contentious, and so illusive a character as to preclude any discussion or even outline of the new solutions for old problems which they claim to provide.

Quotation from
Benn's History of
Modern Philosophy.

But I would recommend the study of both, and especially of Bergson, to all who imagine that the possibilities of speculation are exhausted, or that we are any nearer finality and agreement than

when Heracleitus first glorified war as the father of all things, and contradiction as the central spring of life." These remarks justify the necessity of saying a few words about Pragmatism and Bergsonian Philosophy and showing the desirability of enlisting in the field of philosophy what may be

called a fresh competitor in the shape of Amourism, as

we shall name the path which Providence has been pleased to point out for the benefit of those who are anxiously looking for a practical solution of the problem of life. It must be owned, however, that Amourism is by no means a novice. It is an old but somewhat forgotten path so joyfully trodden by several pet children of God like Dhruva and Prahlâd in the past ages and by saints like Tukârâma and Kabira in our own iron * age. It is, therefore, evidently the most ancient one, now presented in a modern

Amourism, an old
path, the Eternal
Truth.

garb to suit the taste of the living generation—an old wine, so to speak, in a new bottle. “Every great teacher,” says Swâmi Vivekânanda, “understands this

and that is why a continual succession of prophets has to come to show us the principle and give it a new covering suited to the times. My Master taught that religion is one; all prophets teach the same, but they can only present the principle in a form, so they take it out of the old form and put it before us in a new one.” Amourism is the real, unmixed, eternal truth, be it called by the name of Revelation, Science,

* A day and night of Brahmâ make up what is called a Kalpa, which consists of 4320000000 human years and 360 Kalpas make a year of Brahmâ. 100 years of Brahmâ make a Mahâ Kalpa, at the end of which the body of Brahmâ dies and the universe comes to an end. Since the beginning of this Kalpa-creation, six out of a total of 14 Manvantaras and twenty-seven out of 71 Divine cycles of the seventh have rolled away. This is the twenty-eighth Divine cycle of which the first three sections *viz.* Golden Age (Satya Yuga), the Silver Age (Tretâ Yuga) and the Copper Age (Dvâpâra Yuga) have passed away and we are just in the early part of the fourth section, the Iron Age (Kali Yuga).

Religion, Philosophy or by any other name which may suit the fancy of man. For, it has been realized * in the past, it is being realized in our own days and it will be realized in times to come. All other so called truths may be, at the best, only *partially* true, like the experiences of the blind man who caught hold of the legs or trunk or ears of an elephant and declared that the beast resembled a pillar or a python or a winnowing fan, but they cannot be *wholly* so, or they may be only *relatively* true, like 'Ptolemaic Astronomy, Euclidean Space, Aristotelian Logic, Scholastic Metaphysics, which were expedient for centuries' but they must be *absolutely* false. Nay, what would be the fate of even our present Astronomy if the theory of the Japanese Scientist Mr. Hiromichi Iida, that the earth is flat and not round, as we all understand it to be, proves one day to be correct?

8. The two types † of philosophy described by the Western writers are:—I, Rationalistic, *i. e.*, that of the tender-minded or of persons of God-like nature (*Daivi sampatti*) and II, Empiricistic, *i. e.*, that of the tough-minded or of persons of Demo-

Two types of Philosophy: I. Rationalistic and II. Empiricistic.

* They are based upon positive, inner experience, and are, therefore, as much verifiable through their specific methods as are the truths of what claim in our day to be positive sciences.—*The Soul of India*.

† In philosophy we have a very similar contrast, expressed in the pair of terms 'rationalist' and 'empiricist,' 'empiricist' meaning your lover of facts in all their crude variety, 'rationalist' meaning your devotee to abstract and eternal principles. I think you will practically recognize the two types of mental make-up that I mean if I head the columns by the titles 'tender-minded' and 'tough-minded' respectively.

niac nature (*Âsuri sampatti*). Both are dealt with fully in the Bhagavad-Gitâ and the result is expressed in the words "*Daivi sampadvimokshâya nibandhâyâsuri matâ*"—B. G. XVI. 5, which mean that the God-like nature

Pragmatism regards herself as a mediator between the two.

leads to freedom and the Demoniac to bondage. Pragmatism, however, which regards herself "as a mediator between tough-mindedness and

tender-mindedness" deserves special consideration here.

Pragmatic method followed in the Upanishads and the Bhagavad-Gitâ.

Pragmatism, as a method, is indeed inevitable. The Upanishads and the Bhagavad-Gitâ do use it in treating of the knowledge of Brahma or the Summum Bonum, when they begin the

discourses with '*Annam * Brahmeti vyajânât*'—Tait. III. 2.1, i. e., 'know food to be Brahma' and '*Indriyâni*

THE TENDER-MINDED.

THE TOUGH-MINDED.

Rationalistic (going by 'principles'),
Intellectualistic,
Idealistic,
Optimistic,
Religious,
Free-willist,
Monistic,
Dogmatical.

Empiricistic (going by 'facts'),
Sensationalistic,
Materialistic,
Pessimistic,
Irreligious,
Fatalistic,
Pluralistic,
Sceptical.

—*Pragmatism by William James.*

* You will thus see that the Teacher here does not present to his pupils his own conclusions regarding Brahman or the Ultimate Reality. He does not impose his own faith or idea upon him; but simply gives him a problem in equation, so to say, and wants him to solve it for himself.....Food here

parānyāhuh—B. G. III. 42', i. e., 'they say that the senses are beyond the gross-body', because, setting aside principles they proceed from the facts which are known to those unknown. If we have to teach anything to a child, we must go down to his level†. We would be acting unwisely, if we were to stick to our own high position and, thence force him to believe what he himself cannot see. We are, therefore, asked not to disturb the convictions of the ignorant ('*Na buddhibhedam janayedajnānām karma-sanginām*' and '*Tānakritsnavido mandānkritsnavinna vi-chālayet*'—B. G. III. 26 and 29) and never to reveal the true secret to thoughtless persons and unbelievers (*Idam te nātapaskāya.....yo'bhyasuyāti*—B. G. XVIII. 67). Thus, if people are pleased with the world and are quite happy, we ought not to tell them that it is false, for, we only make them miserable thereby. If they are, however, tired of it and feel restless, then alone it is our bounden duty * to prove to them that the world is a mere appearance and that it does not really exist, and so endeavour to make them joyful (*Ya idam paramam guhyam.....Māmevaishyatyasan-shayah*—B. G. XVIII. 68). In order, therefore, that teaching may take effect one has to take into account the 'time factor'. "Knowledge", says the Gospel of Shri Rāmakrishna, "cannot be communicated

Quotation from Shri
Rām a k r i s h n a
P a r m a h a n s a
about Time Fac-
tor.

really stands for the material basis of the universe. The conclusion that the ultimate Reality is Food, means really, in terms of the modern mind, that it is matter. It is the final verdict of the physico-chemical group of the sciences. That "Annam is Brahman," is the universal verdict of materialism both ancient and modern.—*The Soul of India*.

† "The Vedas, however, have to come down to our level, for if they told us the highest truth in the highest way, we could not understand it."—*Swāmi Vivekānanda*.

* Jo sarvadâ gupta janānta vâge / prapanna bhaktāñ nija-bodha sânge // *Nārayana Mahārāja*.

all at once. Its attainment is a question of time. Suppose a fever is of a severe type. The doctor could not give quinine under such circumstances. He knows that such a remedy would do no good. The fever must first leave the patient, which depends upon time, and then the quinine would be useful. Sometimes the fever would go off without your having to give the patient quinine or any other medicine. Precisely the same is the case with a man who seeks for knowledge. To him religious precepts often prove useless so long as he is immersed in worldliness. Allow him a certain period for enjoyment of the things of the world ; his attachment to the world will gradually wear off. This is exactly the time for the success of any religious instruction that may be given to him. Till then they would be as good as entirely thrown away. Many come to me, and I have observed how some of them are anxious to listen to my words. But one or two of the company appear to be restless and impatient in my presence. They say to their friends in whispers, 'Let us go, let us go.—Well, if you mean to stay we had better go into the boat and wait for you'. It is difficult to drive nails into a *pucca* brick wall. It will break the head of the nails sooner than make any impression upon the wall. It is idle to strike the crocodile with the sword. The chances are that the sword will not make a cut. Therefore, I say that the element of time is an important factor in all these matters. Spiritual awakening is very much a question of time. The teacher is a mere help. The fact is, a great deal of all this desire for knowledge or for freedom depends upon one's Kāma in one's previous incarnations." This is the reason why the saint Tukārāma says in one place that as soon as one comes into contact with the saints they make him like themselves (*Āpanā sārīkhe kariti tatkāla / nāhiñ kālavela tayāñlāgi //*) and in another

that one must wait till his time comes (*Tukâ mhane nâhiñ châlata tâtadi / prâpta kâla ghadi âlyâvina //*). The

Object of knowledge
is to give happiness.

object of knowledge is simply to give happiness and not to create misery. For, 'if ignorance is bliss 'tis folly to be wise'.

When a man is asleep, we never disturb him even when we know that he is dreaming. But the moment he cries out 'tiger, tiger' we hasten to awaken him. In the same way, at a dramatic performance, we allow a child to enjoy uninterruptedly the different scenes before him and never disclose to him the fact that what he sees is not a reality, until he is frightened by the

Rationalists need
not be afraid of
the world.

appearance of some dreadful figure on the stage. Such of the rationalists, therefore, as have realized everything to be Brahma ought not to fight shy of

this free drama of a world. One jump more and they will be secure for ever. The Pragmatic propositions, that

A sort of Free-will
Determinism is a
true Philosophy

'a sort of free-will * determinism is true philosophy' and that 'the world is indubitably one if you look at it in one way, but as undoubtedly is it many, if you look

at it in another', are so true that no reasonable man can raise any objection against them. But these seem to be mere theories. For, when the question of practice comes and one finds statements like 'Pragmatism is uncomfortable away from facts' and 'Rationalism is comfortable

Superiority of Amourism over Pragmatism and Bergsonian Philosophy.

only in the presence of abstractions' he is sadly disappointed and is inclined to turn for relief to 'Amourism' or the 'Doctrine of Love', because it enables him to enjoy Eternal Bliss in the

* Vide Chapter I, para. 5.

presence of both † abstractions and facts. To borrow a Position explained by a Pragmatic simile. Pragmatic simile in explanation of our position in this world. we are lost in the woods of ignorance and starved for our inability to get the food of Self-Bliss, which we have missed for ages. Here is the cow-path of Amourism or the Absolute Truth known as True Faith (*Sachchhraddhâ*), Perfect Resignation (*Samprapatti*), Universal Charity (*Sadbhakti*) and Infinite Grace (*Sampushti*) which will be hereafter dealt with as Karma Yoga, or the path of action, Jnâna Yoga or the path of knowledge, Bhakti Yoga or the path of love, and Pushti Yoga or the path of Divine Grace. The last named is the Anâdi Vaikuntha, the habitation of the Personal God, which is the end of the path. If we, therefore, follow this path, which is also called the Bhakti Pantha† or the Bhâgavata Dharma (*Shâshvatasasyacha dharmasya*—B. G. XIV. 27), i. e., the path which leads to the Lord of the universe, then alone shall we not only save ourselves but also enjoy Eternal Bliss and not otherwise (*Ashrddhadhânah purushâ.....mrityu sansâra vartmani*—B.G. IX. 3). Matter or rather 'our sensations of colour, figure, hardness and the like' is nothing but the spirit, and if things, which endure no comparison * are permitted

† Bhinna nasoni disati jalin bhinna gârâ / vartula shubhra kathinâ mridu thañda gârâ // Taishâcha Brahma udadhiñtila vishvagârâ / vâje asâ Nigamabhupatichâ nagârâ // *Vâmana. Pañdita.*

‡ Manâ sajjanâ bhaktipanteñchi jâveñ / tari Shri Hari pavijeto svabhâveñ // *Râmadâsa Swâmi.*

Dâsyâcheñ Mâzyâ heñchi varma / kiñ Maja arpi sarva karma / mukhya prathama Bhâgavata Dharma / sarva karma samarpana Majalâgiñ // *Yathârthadipikâ.*

* Analogies indeed do not go on all fours with the things to be made clear by them. They are at best one-sided (*Eka-deshi*), being intended to clear up some one particular phase

to be compared, it may be said that, I., The Rationalists, as Monists, pant for the gaseous or intoxicating state of the Spirit, *viz.*, the Steamy Impersonal God or Nirguna Brahma and think of nothing else ; II., The Empiricists and, for the matter of that, even the Pragmatists† are attached to the solid or benumbed state of the spirit, *viz.*, the Icy Universe of the three qualities of Sattva, Rajas and Tamas with its diverse names, forms and colours (*Vishva triguna†*)

Rationalism represents the Steamy, Empiricism the Icy and Amourism the Watery or enjoyable state of God.

and III., The Amourists indulge in the liquid or enjoyable state of the Spirit, *viz.*, the Watery§ Personal God or Saguna Brahma, but they are not at all afraid of satisfying their spiritual thirst with the ice of the motley universe when occasion arises, and to turn, by the burning rays

of the sun of their knowledge, the water of the Personal God or Saguna Brahma into the Oxygen of the Impersonal God or Nirguna Brahma and the Hydrogen of the illusion of Pure Sattva or Mula Mâyâ. The Sâttvika element of Hydrogen is latent in Monism, materialized in Empiricism and manifest only in Amourism, but the Brâhmika element of Oxygen sustains alike the life of all the three *viz.*, the Monists, the Empiricists and the Amourists (*Etasyaivânandasyanyâni bhutâni mâtârmupajivanti—Shruti*).

of an unknown thing and bring it out from obscurity. Yet analogies enable us to catch a glimpse, however faint, of the truth regarding spiritual matters that go beyond the bounds of sense-consciousness.—*Gospel of Shri Râmakrishna*.

† Pragmatism represents a perfectly familiar attitude in philosophy, the empiricist attitude.—*Pragmatism by W. James*.

‡ Kiñ Brahma Nirguna / Brahmachi Ishvara Saguna / Brahmachi vishva triguna / aiseñ kalela / taricha Brahma kalaleñ // Shruti bolati Nirguna Brahma / kiñ satyam jñânamanantam Brahma / âni sarvam khalvidam Brahma / heñhi Shruti bolati // *Yathâarthadipikâ*.

§ Âpo Nârâyanah sâkshât.—*Shruti*.

9. Amourism is, as has already been traced above, the perfection of Vedântism,* which is necessarily Rationalistic, being regarded 'as a paragon of all Monistic systems'. The capital with which Amourism works is Love, which, like the nine Rasas† or poetic sentiments, we all possess in common with the lower animals. But the love of the Amourists, who are the extremely developed and the most tender-minded of the Rationalists, is sweet, pure, transparent like the sacred water of the river Ganges, which enables them to enjoy the unity of God that underlies all dualities in the universe without destroying them ; whereas the love of the Tough-minded Empiricists is insipid, impure and turbid like the muddy water of a mountain stream which hankers after nothing but sense-objects. The case of the latter is not, however, altogether hopeless. For, if they, at any time, perceive their error,

* Maharshi Vyâsa and his disciples Sanjaya and Shukâchârya were Vedântists first and they afterwards became Amourists, *i. e.*, Bhagawad-bhaktas or Bhâgavatas.

† The nine Rasas are as follows :—(I) Shringâra : also called the Âdi or the original Rasa. It may be rendered into English by love ; but love with a clear sex-reference. It is called the Âdi or the original Rasa because it lies at the very root of creation. (II) Vira : the word is radically the same as the Latin *Vir* and means the emotion of courage and valour, that which we feel at the sight of acts of physical bravery. (III) Karunâ : pity and compassion. (IV) Adbhuta : the sense of wonder. Literally it means the emotion that is quickened in the presence of something that had never happened before. (V) Hâsyâ : laughter. (VI) Bhayânaka : fear. (VII) Bibhatsa : or the sense of the grotesque. (VIII) Raudra : or the terrible. (IX) Shânta : or absolute quietude.—*The Soul of India.*

as they must do one day, they should take care to unite their own impure love with the Holy Love of the Amourists by keeping constant company with them, so that they too, then, may become pure† and enjoy the Supreme Bliss.

Magnetism of the saints. The magnetism of these God-men is thus described* by the saint Tukârâma :—“A

casual touch of the dust of the feet of saints burns to ashes the seed of desire. Then a strong liking is produced for the name of God and happiness begins to increase hour by hour. Love chokes the throat, water flows from the eyes, and His name and form manifest themselves in the heart. Tukâ says that the means is a nice and easy one, but is obtainable only by the merit of past lives.” Truly, says

Fascination. Swâmi Vivekânanda, “we never preach our thoughts with fire and sword. If there is one word in the English language to represent the gift of India to the world it is this one word *Fascination*.”

10. Bergson's Philosophy is essentially Amouristic because it is meant to interpret joy (pure love) as distinguished from pleasure (impure love), as we may judge

Bergson's philosophy is essentially Amouristic. from the following passage in *Henri Bergson by Algot Ruhe and Nancy Margaret Paul* :—“When a man follows the road of a philosophy for which the

various difficulties we have been considering are removed and looks at life and the destiny of man in the light of the

‡ Mi toñ kupanthâchâ vohala / tuñ Bhâgirathi sojvala /
Guru Gangesa milatâñ Gangâjala / hoina Swâmi // *Nârâyana Mahârâja*.

* Santa charanaraja lâgatâñ sahaja / vâsanecheñ bija
jaluni jâya // Maga Râmanâmin upaje âvadi / sukha ghado-
ghadiñ vâdho lâge // Kanthiñ prema dâte nayaniñ nira lote /
hridayiñ pragate nâma rupa // Tukâ mhane sâdhana sulabha
gomateñ / pari upatishthe purvapunyañ //

knowledge he thus gains, he may come to observe that nature or the course of life provides a signal marking steps taken in the accomplishment of human destiny. Life has devised a sign telling us when our activity is fully and successfully shown: the sign is *joy*. Observe, it is not pleasure; for pleasure is no more than nature's bribe, by which is obtained from the individual man the maintaining and the propagation of life. Joy is far more and higher. It points out the direction in which the driving force of life is urging us. It is a sign of triumph of something new, created, won; and nobler and richer the creation the more radiant and illuminating is the joy. It is the mark of an uprising from within or new life and power of life made actual in the man himself, come to enrich him and be owned by him. And over it points forward to new riches, new advance.....Let us look, then, to science for the advantages it gives in the conduct and convenience of our practical life; but let us turn to philosophy for the interpretation and indeed the great encouragement of our joy. For joy, as we have said is the sign life gives of the real meaning and the true direction of the evolutionary process that we share. It reveals to us our creative power in a life that has become our own—a life we guide and determine towards the fulfilment of our destiny." When we are told that it is of the spirit of Bergsonian Philosophy that 'the true shall be the opposite of the useful or that utility abolishes insight' and that 'the Bergsonian vision soars to an utter God of Gods whose total immanence constitutes the reality of all that is', this is an abundant proof of the disinterested* character of his work and of

* What then are the means to develop this instruction? The Bhagavad-Gitâ says that each one should do his Karma for its own sake, not actuated by the fruits thereof. Similarly the Professor (Bergson) puts it thus: 'We must strive to see

its due sacrifice to God. His efforts † show that he has carefully meditated upon Annam (food or matter), Prânam (life), Manas (mind), Vijnânam (consciousness) as Brahma or ultimate reality like Bhrigu. He has thus separated himself from the gross (*Sthula*) and subtle (*Sukshma*) bodies and become witness of "Nothing" or the causal (*Kârana**) body. He has, therefore, now only to hear ‡ from the lips of his

in order to see and no longer to see in order to act. The Absolute is revealed very near us and in a certain measure in us. It is of psychological and not of mathematical nor logical essence. It lives with us. Like us, but in certain aspects infinitely more concentrated and more gathered up in itself, It endures.'—*Professor Bergson and the Hindu Vedânta*.

† A general idea of his philosophy may be gathered from the following quotations :—(1) The considerations (writes Bergson in a letter to a friend) set forth in my "essay" on the immediate data of consciousness are intended to bring to life the facts of liberty, those in *Matter and Memory* touch upon the reality of Spirit; those in *Creative Evolution* present creation as a fact. From all this, there clearly emerges the idea of a God, creator and free; the generator at once of matter and of life whose creative efforts as regards life are continued through the evolution of species and the constitution of human personalities. (2) But what is nothing? I try to imagine it, to suppress everything; but I cannot, for I cannot suppress myself. If I blot out the external world, I still keep myself; if I blot out myself, I still keep a world relative to which I am blotted out; I cannot imagine "nothing."—*Henri Bergson by Algot Ruhe and Nanscy Margaret Paul*.

* Nene aseñ sphurana Kârana techi Mâyâ—*Chidratnamâlâ*.

‡ Âchâryavân purusho veda—*Shruti*.

Tad vijnânârtham gurumevâbhigachchet—*Shruti*.

Tad viddhi pranipâtena—B. G. IV. 34.

Tasmâd gurum prapadyeta—*Shri Bhâgavata*.

Jari sarva shâstra mukhodgata jâleñ / teneñ paroksha jñânahi hâtâ âleñ / pari svarupa na prakâshe kâñhiñ keleñ / Sadguru bole vâñchuni // *Ranganâthi Yogavâsishta*.

Varuna * or Preceptor that Ânandam † (joy or love) is the Self or God 'from Whom all these things come into being, having come into being by Whom are they kept alive, towards Whom they move and into Whom do they enter' and realise the Truth. The Bible too says "I am the door ; by me if any man enter in, he shall be saved."

II. With regard to this happiness, the Bhagavad-Gitâ (VI. 20-21) says "That in which the mind restrained by the practice of Yoga comes to rest ; that in which he seeing the Self by the Self (reason) is pleased in the Self ; that in which he experiences unending joy which is beyond the senses and which can be grasped by the Reason only ; wherein once settled he moves not from the Truth." When the purified mind, abandoning all recollection of its functions ceases to work, and when it becoming the Self by means of the Self is content with seeing the Self in the Self, for, it no longer sees the material world which is full of misery, there the Yogi enjoys infi-

* Cf. This state (Bhâva) is intensified when the feeling of devotion reaches the highest point (MahâBhâva) after God vision. The devotee sometimes laughs, sometimes weeps like a mad man, he loses all control over his body. *This stage is not attained by ordinary human beings who are not capable of conquering the flesh.* It is reached by incarnations of God alone who appear in this world for the salvation of mankind.—*Gospel of Shri Râmakrishna.*

∇ Shabda jnâneñ pârangata / jo Brahmânandeñ sadâ dullata / shishya prabodhani samartha / to murtimañta svarupa Mâzeñ // *Ekanâthi Bhâgavatâ.*

† Ânando Brahmeti vyajânât // Ânandâdhyeva khalvi-mâni bhutâni jâyante // Anandena jâtâni jivanti // Ânandam prayantyabhisamvishanti // *Bhri-guvalli.*

nite happiness (*Sukhamatyantikam*) which is called *Bhumā* in *Sāmaveda*, (*Yo vai bhumā tatsukham.—Shruti*). It transcends the senses, which are all finite and therefore nothing but sources of pain, and

Revealed to Pure Reason only. is revealed to pure reason alone

(*Na chakshushā grihyate nāpi vāchā nānyairdevaistapasā karmanā vā / jñānaprasādena vishuddha sattvastastu tam pashyate nishkalam dhyāya mānāh—Shruti*). When he savours this Supreme Bliss

he gives up all thought of worldly pleasures and is unswervingly attached to it as the flies are to sweets.

“Now the philosophy of the Vedānta”, says Swāmi Vivekānanda, “insists that there is a joy which is absolute, which never changes. Such joy cannot consist of the amusements and pleasures which we have in this life. And yet it is Vedānta alone which proves that every-

Everything joyful is a manifestation of this Bliss. thing that is joyful in this life is a manifestation of that inner Bliss, because that is the only happiness that is in the universe. It is Vedānta alone that declares

that every moment as it passes we are really enjoying this absolute Bliss, covered up, misunderstood or caricatured, though it be: for wherever there is any blessing, blissfulness or joy, it is that Absolute Bliss; even the joy of the thief in stealing from some one else, is that Absolute Bliss showing itself through him, only it has become obscured and confused as it were with all sorts of extraneous circumstances or caricatured and misunderstood, and in this is what we call the joy of the thief.” What is happiness then? It is nothing but the forgetfulness of everything (*Sakalānchi je*

Happiness is forgetfulness of everything. *vismṛiti / ticha Ānandāchi sthiti—Ānanda Sāgara*). When one secures, for instance anything that is agreeable to him, such as wealth, honour,

sensual pleasure, etc., his mind is for the time being devoid of all ideas and the natural state of the Self which, he then experiences is called happiness. As soon as the wave of an idea intervenes, the happiness is destroyed. A taste of the pure Eternal Bliss of the Self everyone gets without seeking for it, as the sage Vasishtha tells Shri Râma in Yoga Vâsishtha, in the short period between the end of the waking state of consciousness and the beginning of the sleeping state when one cares for no object, however desirable it may be at other times (*Nidrâdau jâgarasyânte yo bhâva upajâyate / tam bhâvam bhâvayan sâkshâdakshyânandamashnute* //), but it is the privilege of the Amourist

Amourist's Love is alone to enjoy it to his heart's content at will. For, his love of God is, as a string which binds God. Shri Râmakrishna Paramahansa says, "like a string in the hands of the worshipper which binds God. The devotee holds the Lord under his control so to speak. The Lord must come to him whenever he calls out to Him." "Now, why is this eternal search for happiness?" says Bhârati. "The answer is: Because the whole universe of which we are parts has come out of that Eternal Abode of Happiness called Bliss, where it had dwelt before creation, like a tree in a

Bharati's reply to the question 'Why is this eternal search for happiness?' seed, and the memory of which dwells still in the inner consciousness of all creative beings, though it has dropped out of their outer consciousness. No true or all satisfying permanent happiness can be found in material objects and hence the failure of material scientists to make humanity either contented or happy. It cannot be secured by the means or by the instinct after physical senses, which cognize only material objects. Where is then this happiness to be found? The answer is: Within ourselves."

12. The realization of this Bliss will immediately

clear away all the minor doubts and dif-

ferences which must remain in Mr.

Bergson's heart in spite of the extensive

knowledge he has already gained by his

own efforts (*Bhidyate hridaya granthi chchhidyante sarva sanshayah—Shruti*) as the Mâyâ (illusion of the three qualities) or Universe (lit. turned into one), which is the shadow, is as infinite as the Brahma or God Himself, who is the substance, and surrenders itself to none but the Master (*Daivi hyeshâ gunamayi Mama mâyâ duratyaya etc.—B. G. VII. 14*). This shadow of Mâyâ is also as eternal as the substance of Brahma is (*Ashvattham prâhuravyayam—B.G.XV. 1*), for, although the former, unlike the latter, undergoes change every moment during the period of its existence (*Sthiti kâla*), and even temporarily disappears at the close of the day, *i. e.*, at the time of its dissolution (*Pralaya kâla*) into its cause or source, yet it does return again, exactly as before, the next day, *i. e.*, at the time of what is called its next origin (*Srishti kâla*) as Time, Space, Mind, Matter, Motion and what not! (Vide Chapter I, paragraph 5). Who will, however, when he is awake, continue to waste his time and energy in explaining the phenomena which he thought his duty to do in his dream? (*Yathâ shayânah purusho manasaivâtmanâmâyayâ / shrishtwâ lokam param svâpnamanuvishyâvabhâsate // Shri Bhâgavata*). When Mr. Kallen says in the Preface to his "*William James and Henri Bergson*" that the difference between James and Bergson "turns on what is ultimately a philosophic prevision of the future and a philosophic summation of the past" he evidently refers to the philosophies of the West and more or less ignores the East. For, the philosophy of the Upanishads and the Bhagavad-Gitâ now called Amourism is an Eternal Truth (*Shâshvatasyacha dhar-*

masya—B. G. XIV. 27) which admits of no addition or alteration. Names and analogies will no doubt change with the times, but the Truth laid down will continue as it is for ever, as its source is God † alone and none else.

Defect in Vedântism. Although Vedântism is the highest of the six schools of Indian philosophies, it does not fulfil all the requirements of the Vedas. The Vedic Brahma to be realized, for instance, does not only, as the Vedântists and most of the Western philosophers suppose, include ‡ the Impersonal (*Shaivite*) aspect, but also the Personal (*Vaishnavite*) aspect of God. “The specific meaning of Brahma”, says Lord Gauranga,* “is Bhagawân, who is possessed of absolute spiritual powers, and has neither equal nor superior. His manifestations and His Body are all of spiritual form; ignoring these spiritual forms and manifestations they call Him formless.” So also repeats Shri Vallabhâchârya in Chapter I. 6 of his *Tattvârthadîpa* § *Nibandha* “That which is

Meaning of Brahma.

† The Hindus, however, believe that there is nothing original under the sun and that all ideas are in the mind of the original creator, Brahmâ, out of which mankind takes at different epochs, in a greater or lesser degree, according to the receptivity of each brain. I am almost tempted to think that professor Bergson was in one or more of his previous lives a sturdy Hindu Vedantin, moving in the Scientific grooves of Vedânta.—*Professor Bergson and the Hindu Vedânta*.

‡ Krishna and Shiva are really one: the two names representing not two entities, but only two aspects of the one and the same Truth or Being.—*The Soul of India*.

Tukâ mhane Hari Hara / ekâ velântichâ phera //.

* Brahma shabda mukhya arthe kahe Bhagawâna, chidai-shvarya paripurna anarghya samâna / tanhara vibhuti deha sarva chidâkâra, chidvibhuti achchhadiya kahe nirâkâra //—*The Soul of India*.

§ The *Tattvârthadîpa Nibandha* consists of three Chap-

termed Brahma in the Upanishads and Paramâtmâ in the Smritis, is termed Bhagawân in the Bhâgawata." In the Bhagavad-Gîtâ too Shri Krishna, after imparting practical knowledge of the Impersonal God to Arjuna in VIII. 3 (*Aksharam Brahma paramam*) suggests in XIV. 26 the means by which he would be fit to become the Personal

Amourism, culmination of Ved-
antism.

God (*Brahmabhuyâya kalpate*). Thus, Amourism is the culmination of Vedântism. Besides, it leaves no room for the quarrel * complained of by Mr. Kallen

about the instrument, as the means recommended therein is the same as the end itself to be secured, viz., love. For,

Amourism identifies Religion with
Philosophy.

its most important dictum is that God is inexpressible love (*Sa Ishvaro'nirvachaniya premasvarupah—Nârada Bhakti Sutra*) and He is to be won over by

love † (Bhakti) alone. This is also the fundamental doctrine of all the great religions ‡ in the world. Amourism

ters. The first is called Shâstrârtha or Gitârtha. The second Sarvanirnaya or opinion of the Âchârya on the principal schools of philosophy and systems of religion and the third Bhâgavatârtha or elucidation of the Meaning of Shrimad Bhâgavata.—*Life of Vallabhâchârya by Lalloobhai Parekh.*

* Inevitably, therefore, the instrument, being always the more immediate and certain possession, assumes a constantly greater importance, and ends like the Arab's camel by crowding its master out of the tent. There arises a worship of the instrument. And about this worshipful object is it that men fight their greatest quarrels in science and religion and philosophy.—*William James and Henri Bergson by Kallen.*

† Avyâvrita bhajanât—*Nârada Bhakti Sutra.*

Bhajatâm priti-purvakam—*B. G. X. 10.*

Premeñ âkalilâ Kripâghana—*Giridhara.*

‡ He that loveth not, knoweth not God; for God is love.—*St. John, Chapter IV. 8.*

Yasna XLIV resolves all aspirations into one, viz., love of the Ahura alone.—*Light of the Avestâ and the Gâthas.*

thus identifies religion with philosophy. Religion (*Dharma*) is practically Love of God, and Philosophy (*Tattva Jñānam*), Knowledge of God. True religion and true Philosophy are, however, one, and they mean the Supreme Love of God secured after Self-realization. "Religion", says Swāmi Vivekānanda, "without philosophy runs into superstition; philosophy without religion becomes dry atheism." In the same way Shri Vāmana Pandita tells us that love without knowledge is tasting food without salt and knowledge without love is eating salt without food-grains (*Ātma-jñānāvina / Bhakti teñ anna alavana / āni annāvāñchuni lavana charvana / Bhaktivāñchuni aisā ātmabodha // Yath-ārthadīpikā*). God or the Universal Soul,

Simile of a king becoming a beggar in his dream.

who is the king, becomes a beggar of the Self or Individual Soul in his dream, and in his anxious endeavours to see the king

awakes to find himself to be none but the King or God Whom he seeks. His love of the king, in his dream, resembles the Love of God of the dualist. In his waking state, his natural love of the self becomes the love of the King. Such is the love of God of the Amourist (*Khāye bole kari / avaghā tyāñchyā aṅgeñ Hari // Deva-bhaktapana / Tukā mhane nāhiñ bhinna //*). Finally, it may be mentioned that none of those who have secured the Supreme Goal of Human Life, whatever be their nationality or religion, would hesitate, even for a moment

Amourism, in one shape or another, is the only and easiest way for securing Freedom and Eternal Bliss.

to swear in the language of the Saint Tukārāma that, what we now call Amourism, is, in one shape or another, the only means for the purpose and that although it is the easiest of all, a wise man alone will go in for it (*Yā vina asatāñ ānika sādhana / vahātaseñ āna*

Vithobāchi // Tukā mhane sopeñ āhe sarvāñhuni / shahānā

to *dhani gheto yetheñ* //). Speaking of the perfect Amourist, Shri Râmânujâchârya says " Upon him Karma has no more hold ; perfect devotion to the Lord and complete accordance with His will render his actions in this life perfectly fruitless ; they will forge for him no further links in the chain of Karma. Constant contemplation in the Divine

Shri Râmânujâchâryâ's description of the perfect Amourist or God-Man.

Glory and entire absorption in His service render for him the exhaustion of past Karma an easy task ; he takes everything that comes to him with perfect equanimity and goes through it cheerfully as service to the Lord of his heart ;

peace eternal and unruffled reigns in his heart though storms may rage all around and lightnings flash about. Such a one does not enjoy or suffer—that he leaves to his lower self that produced the causes. He is but the calm and silent watcher of the Karma that brought about his present incarnation and exhausts itself at the close of that life, and he goes before his Lord, free from all eternity, Lord of Matter and Master of Karma " (*Prayânakâle'pi cha Mâm te viduryuktachetasah* // B. G. VII. 30).

The first of these is the fact that the
 Chinese people are not yet fully
 conscious of the need for a new
 system of government. They are still
 largely ignorant of the principles of
 democracy and the rights of the
 individual. They are still under the
 influence of the old feudal system,
 which has been the basis of Chinese
 society for centuries. They are still
 ruled by a few privileged classes,
 who are interested only in their own
 interests. They are still in need of
 a new system of government, which
 will give them the rights and
 freedoms of a modern nation.

CHAPTER I.

AMOURISM (PREMAMRITA).

भक्त्या त्वनन्यया शक्यं अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पांडव ॥

श्रीभगवद्गीता, ११.५४-५५.

"But, O Arjuna ! it is by blemishless love alone that I can, thus, in essence, be known, seen and entered into, O Parantapa (terror of your foes) ! He who does actions for Me, to whom I am the highest, who is My lover, who is free from all desires and who bears no hatred to any being, he, O Pândava (son of Pandu) ! comes to Me."--B. G. XI. 54-55.

The word Amourism is derived from Latin '*Amor*' = '*Love*,' and means the Doctrine of Love or Bhakti. Love for whom ? For the Supreme Lord, Ishvara. Love for any other being, however great, cannot be Bhakti ; for as Râmânûja says in his Shri Bhâshya Amourism defined. quoting an ancient Achârya, that is to say a great teacher:—'From Brahmâ to a clump of grass all things that be are slaves of the birth and death that are caused by Karma, therefore they cannot be helpful as objects of meditation, because they are all in ignorance and subject to change'. This is the true secret force of the propositions 'Life is change' and 'The universe is nothing but a vast ceaseless change of moving and becoming,' in Bergsonian Philosophy (*Nahi kaschit-kshanamapi jâtu tishthatyakarmakrit / kâryate hyavashah karma sarvah prakritijairgunaih* // B. G. III. 5). Again

as Swâmi Vivekânanda says "Extreme love to God is (*Parâ*) Bhakti, and this love is the real immortality, getting which a man becomes perfectly satisfied, sorrows for no loss and is never jealous ; knowing which man becomes mad. Bhakti cannot be used to fulfil any desires, itself being the check to all desires. When all thoughts, all words and all deeds are given up unto the Lord, and the least forgetfulness of God makes one intensely miserable, then (pure) love has begun. This is the highest form of love ; because therein is no desire for reciprocity, which desire is in all human love. Love is higher than works, than Yoga, than knowledge."

2. Now, what is God¹? God is of his own nature inexpressible Love (*Sa Ishvarah anirvachaniyapremasvarupah—Nârada Bhakti Sutra*). What are the means of attaining God? "The one thing needful", replies Shri Râmakrishna Paramahansa, "is Love² or Devotion to God. As to Dispassion (*Vairâgya*) and Discrimination between the Real and the Unreal (*Âtmânâtma viveka*), these will come of themselves if one loves the Lord." The Lord Himself

1 "Perfect truth, perfect happiness, without equal, immortal, absolute unity whom neither speech can describe nor mind can comprehend ; all-pervading, all-transcending, delighted with His own boundless intelligence; not limited by space or time; without feet, moving slowly; without hands, grasping all worlds ; without eyes all-surveying ; without ears all-hearing ; without an intelligent guide, understanding all ; without cause, the first of all causes ; all-ruling ; all-powerful ; the creator, preserver, transformer of all things ; such is the great one."—*Sir W. Jones's Works, Vol. VI.*

2 Cf. Vâsudeve Bhagavati bhaktiyogah prayojitah / janayatyâshu vairâgyam jñanam yadbrahmadarshanam // *Shri Bhâgavata*.

says in Shri Bhâgavata XI. 14.18 "My votaries though attracted by pleasures and unable to control their senses do not succumb to them by virtue of their strong love." So also does the penitent Aila exclaim in XI. 26.15 "Who else than the Lord Vishnu—the great controller of senses firmly fixed in his meditation of Self—who else can restore the heart that has been stolen by a seductive harlot?" We also find in the Bible "He that loveth not, knoweth not God; for God is Love"—St. John, IV. 8. But how is Love to be secured? It is to be secured by the faithful hearing and singing of the Names and Glories of God (*'Sthâne Hrishikeshâ tava prakirtyâ jagatprahrishyatyanurajyate cha ||'* B. G. XI. 36, and *'Râgârtha prakirtti sahacharyat'*—*Shândilya Bhakti Sutra*). "Be filled with the spirit", says the Bible, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"—*Ephesians, Chapter V. 18 and 19*. Lord Chaitanya speaks as follows:—"From Pure Faith is born Love. Therefore, I tell you of the signs of Pure Faith. Leaving all other desires, worship of others, knowledge and work devote all your organs to the cultivation of Krishna.¹ This is Pure Faith,

¹ One who draws away or removes (âkarshayati) difficulties (vighnân) or, as some say, draws us to Himself who is absolute Love.

Cf. (a) "The Vaishnavas say that the word 'krisha' denotes power, the syllable 'na' denotes bliss and that the combination of the two is called Parabrahma."

(b) "Men learning of the history of the family of Yadu are saved from all sins. For, in the said family was born the Supreme Brahma in the form of man and known as Krishna."—*Vishnupurâna, IV. 42*.

(c) "The son of Devaki is Vishnu. Madusudana is Brahma. In the Shruti we also have Vâsudeva recognised as Supreme Brahma."

the source of Love. Its signs are described in the Nârada Pancha Râtra and the Bhâgavata." Thus the *means* or instrument of worship and the *end* or object of worship are both Love and Love alone. Lastly, what is Man, the Individual Soul (*Jivâtmâ*), who is the worshipper? He too is Love, because being a portion (*Mamaivânsho jivaloke*—B. G. XV. 7), or rather reflection¹ (*Pratibimbâkhyam—Shruti*) of God or the Universal Soul (*Paramâtman*) he cannot be any thing else.

3. Similarly, if God, the Universal Soul, Who is the *Spirit* and man, the Individual Soul, who is His reflection are both proved to be in nature nothing but Love, we must know what *matter*, of which the Universe is composed, is. Swâmi Râma Tirtha teaches us in the following extracts from his lecture on 'Self-realization' that *matter* too is *Love*.

Swâmi Râma Tirtha proves further that "Matter is Love."

(d) "Shri Krishna is the highest representative and Avatâr of the Supreme God of Love. He is the only accredited Prophet of the world who held women in the highest respect and looked upon them as the born saviours of their ruder brothers. He is the genius of East and West, of ancient Bharatavarsha and Hellas, combined in one and He alone of all the greatest born teachers, leaders and rulers of mankind had possessed in His Person the noblest element of Truth, Good and Beauty. The religion of Shri Krishna is the religion of every genuine human heart and conscience and He it is who had unreservedly proclaimed Himself to be *one in aim and origin* with all the most sacred Prophets and Teachers, Poets and Preceptors of every land and age."—*Râmaiah*.

1 The Chaitanya (consciousness) which is reflected and shines in it (*Avidyâ* or *hridaya granthi*) is *Kshetrajna* (Individual Soul). *Kutastha* is he who is formed without exception in the *Buddhi* of all creatures from *Brahmâ* down to ants and who is shining as *Âtmâ* and dwells as witness to the *Buddhi* of all creatures.—*Sarvasâra Upanishad*.

“The whole universe is made up of one Infinite Ocean of Love, what you might call Love. The stars are held together by gravitation. Gravitation is attraction and that is Love. All chemical combinations take place through the force of chemical affinity. That is Love between atom and atom. Love between atom and atom is called affinity. Love between one planet and another is called Gravitation. Love between molecules is called Affinity. This book is held together by the force of Cohesion. Cohesion is Love. The whole world is like the waves and ripples in one great ocean of Love, and science has shown, Lord Kelvin and others have shown, that “all matter is nothing else but force.” Now force in this world is manifested chiefly as Gravitation, Cohesion, Chemical Affinity, Electricity, Magnetism, Light, Heat etc. Magnetism and Electricity, what is there in them? You find attraction. Heat seems to disunite apparently, seems to separate particles, but science proves by looking at matter from another stand-point, that which is dissolution or separation from one stand-point, is love and attraction from another stand-point. The whole world is simply the eddies, the ripples, in the ocean of Force. That power, that energy of force is according to Vedânta, your real Self, the same you are. Realize that. That same power, energy of force is called Love.”

In the Life Science by Earnest Yates Loomis we also find that God, man and the so-called matter are all proved to be one and the same thing thus :—

“An omnipresent truth itself is God, so is man its co-existing ‘power to think’ of truth, which is all that is. That power is God’s method of demonstrating through man (and every man) the omnipotence of truth. Truth itself is the eternal vibration which originates the vibratory powers of thought. Modern science proves that every

solid is only a rate of vibration, or mode of motion and the Roetgen X rays give doubters an opportunity to occularly demonstrate that fact. Then every solid is only solidified thought, and therefore the manifestation of truth or God. Nature is God manifest. If truth itself is God, it is easy to believe in its omnipresence and omniscience and that each atom is omnipotent potentially. If man is the power to think, it is easy to believe in the omnipotence of thought. It would, of course, be as omnipotent as its source, for the power to think of one thing implies the power to think of any other. As thought is vibration, and truth its co-existent source, it is easy to see the connection and oneness between God, man and so called matter which science proves is only a rate of vibration."

4. God in His infinite mercy has provided Law to every nation according to its peculiar needs, by which it may be judged, and if any urge that they are unprovided they cannot deny at least the Law which He has written in their hearts¹. "He who is depraved does not listen to the Divine Law," says Demophilus, "and on this account lives without Law." All incarnations of God in the shape of Avatârs, Prophets, Sages and Saints proclaim one eternal principle and so far, they agree; but as their mission has been to apply the principle to the special conditions of their age, they must necessarily differ as much as their conditions differ. The Vedas for instance, are intend-

1 For not the hearers of the Law are just before God, but the doers of the Law shall be justified. For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law are a Law unto themselves; which show the work of the Law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another
—*Romans II. 13-15.*

ed for people whose hearts are thoroughly purified, Zoroastrianism for a Sâttvika nation and Christianity and Muhammedanism for the Rajas and Tamas respectively. "Most of the great religions of the world", says Swâmi Vivekânanda, owe allegiance to certain books, which they believe are the words of God or some other supernatural beings, and which are the basis of their religion. Now of all these books, according to the modern *Savants* of the

West, the oldest¹ are the Vedas of the

Vedas, the oldest
writings.

Hindus.....This mass of writings called the Vedas is not the utterance of persons. Its date has never been fixed, can

never be fixed, and, according to us the Vedas are eternal..... They were never written, never created, they have existed throughout time, just as creation is infinite and eternal, without beginning and without end, so is the knowledge of God without beginning and without end. And this knowledge is what is meant by the Vedas (*Vida*-to know). Whenever you hear that a certain passage of the Vedas comes from a certain Rishi, never think that he wrote it, or created it out of his mind ; he was the seer of the thought (*Mantra drashtâ*) which already existed ; it existed in the

Rishi (sage) or
Mantra Drashtâ
(seer of thought).

universe eternally. This sage was the discoverer ; the Rishis were spiritual discoverers." In his lecture on Hinduism before the Convention of Religions in

India, Swâmi Shâradânanda, therefore, says:—"It was then that the Vedic sage proclaimed the glad tidings to men and to all beings that they too might come and partake of the divine bliss—*Shrinvantu vishve amritasya putra aye dhamani divyani tashthuh / vedahametam*

1 The late Prof. Max Muller says that the Rigveda is 'the oldest book in the library of the world, and the first word spoken by the Âryan race'.

purusham mahantamaditya varnam tamasah parastât //.
Hear ye children of immortal Bliss, even ye that reside in higher spheres, I have found the Ancient Effulgent One, Who is beyond all darkness and all division."

5. The Vedas,¹ which, Shri Shankarâchârya says, in his *Swâtma Nirupana*, "are the highest authority either because they are beginningless (*Anâdi*) or because they are the utterances of the Supreme Lord (*Purushanihshvasitam*) are principally three (*Traividya*—B. G. IX. 20) in number viz., the Yajus, the Rik and the Sâma. Each of them is divided into Upanishads (Eternal Spiritual Truths) and the Mantras (incantations, hymns and ceremonies, the practice of which cleanses the impurities of the mind and body). According to the simile² of a bird used by the Vedas themselves, the Yajus forms the head (*Shirah*), the Rik the right wing (*Dakshinah pakshah*), and the Sâma the left wing (*Uttarah pakshah*). As, of all the parts of the body it is the head above the shoulders alone that enables us to make out persons, so, it is the Yajus which determines the Self by separating it from the different sheaths in which it is enclosed. For this reason, what is called the 'Bhârgavi Vârûni Vidyâ' or 'The knowledge imparted by Varuna to (his son) Bhrigu' in the *Taittiriya Upanishad* forms the leading feature of this Veda. Following the father's injunction, by progressive Tapas, Bhrigu rose step by step to the recognition of food (*Annam*), the Life Breath (*Prânâh*), the Mind (*Manas*),

1 The Vedas are divided into Upanishads (Eternal Spiritual Truths) and the Mantras (Incantations, Hymns and Ceremonies, the practice of which cleanses the impurities of the mind and body).—*Bhârati*.

2 Tasya Yajureva shirah // Rik dakshinah pakshah // Sâmottarah pakshah // Âdesha âtmâ // Atharvangirasah puchcham pratishtha—*Shruti*.

knowledge (*Vijnânam*) and finally Bliss (*Ânandam*) as Brahma. The explanation of these five¹ sheaths (*Koshas*) as well as the detailed account of the origin (*Srishtikâla*) of

The Yajur-Veda and the origin of the Universe. the universe is the subject matter of the Yajur-Veda. We are told there that at first, there was, as it were, a full eternal ocean of the Infinite Impersonal Brahma

—one without cause and without a second (*Nirvikalpam anantam cha hetudrishtântavarjitam—Shruti*) in which appeared a wave “I am Brahma” (*Aham Brahmâsmi—Shruti*). This wave is called Mula Mâyâ (first illusion), Vidyâ (knowledge), Shuddha Sattva (Pure Sattva), Avyakta Tattva (the unmanifested element) and so on. The Impersonal Brahma pervading it is called the Personal God or Saguna Brahma (*Apâni pâdo.....Purusham Purânam—Shruti*). The combination of the two viz. Brahma and Mâyâ is what we call Eternal Time (*Ahamevâkshyah kâlo—B. G. X. 33*), the efficient² cause of the universe, its material cause being the Impersonal Brahma itself. Here arose a feeling of loneliness and discomfort and consequently a desire to multiply for the sake of the universe (*Ekâki na ramate / ataeva ekoham bahusyâm prajāyeya—Shruti*). This second wave which arose through the preponderance of Rajas is called Gunamayî Mâyâ (the illusion of the qualities), Avidyâ (ignorance), Triguna³ Sutra

1 (1) Annamaya (Gross or dense body), (2) Prânamaya (Etheric double), (3) Manomaya (Mental or astral body), (4) Vijnânamaya (Causal body) and (5) Ânandamaya (Bliss-body). The first is also called Sthula Deha. The second and third are generally included in one term Sukshma or Linga Deha (Subtle body), the fourth and fifth are sometimes named Kârana Deha and Mahâ Kârana Deha respectively. Vide Chap. V. 12.

2 Vividha sriji jaga / anâdi srishti kâla to visarga / nimit-takârana jagâcheñ Shriranga / bole yathârtha hâ artha // *Yathârthadipikâ*.

3 Teñchi (Triguna Sutra) jâlêñ Mahattattva.—*Yathârthadipikâ*.

(the thread of the three qualities), and so on, in which all ignorant souls rest¹ during the period of dissolution (Pralaya Kâla). Its thought-form is called Mahat Tattva² (great element). That which is reflected in it is Hiranya Garbha Chaitanya ('*Tat srishtvâ tadevânuprâvishat*'—*Shruti*, and '*Mama yonir mahad Brahma tasmîngarbhham dadhâmyaham*'—B. G. XIV. 3). It is this reflection also called Brahmâ that represents the individual souls of beings and is responsible for the enjoyments and sufferings of life ('*Saeva mâyâ parimohitâtâmâ &c.*'—*Shruti* and '*Purushah sukhaduhkhânâm bhoktritve heturuchyate* //'—B. G. XIII. 20). From Mahat through the preponderance of Tamas arose Ahankâra. This is, like the flywheel in machinery, the cause of all motion and activity in the universe, which is necessarily the result of the reflection³ of the Sun of Brahma coming in contact with the water of Avidyâ or ignorance. That which is reflected in Ahankâra is Virâta Chaitanya (*Tasmâdvirâdajâyata*—*Shruti*), also called Mahârudra.⁴ Ahankâra produced sound⁵ and the rest. The whole animate and inanimate world is born of sound, the attribute

1 Jyâncheñ ajuâna geleñ nâhiñ te pralayiñ yâ mayenta lina hotâta—*Kaivalya Sâgara*.

2 Jeñ mahattattva âdhiñ jhâleñ / tyânta chaitanya pratibimbaleñ / to Brahmâ, brahmânda rachaleñ / sharira jyâcheñ // Tyâchechi vegalâle / mahattattvâche añsha jhâle / pratibimba chaitanya pâvaleñ teñ jivatva // *Nigamasâra*.

3 Anganiñ surya jaliñ pratibimbita, teja gharântila bhintivari / teneñ dise udakântila bhâskara, mukhya kalâ ravi tyâ upari // Jistava indriya deha sachetana, jâniva mipana te dusari / shriguruvâkyâ kale mhane Vâmana, te paramârthakalâ tisari // *Sphutasavâ*.

4 Mahattattvâchâ sattvânsha / ahankâriñ ashesha prakâsha / tyañta / pratibimba chidâkâsha to Mahârudra //—*Nigamasâra*.

5 Mulaprakritirvikritirmahadâdyâb prakritivikritayah-sapta / shodashakasha vikâro na prakritirna vikritih purushah // *Sânkhya Shloka*.

of vacuum (*Ākāsha*) or space which was the first manifestation of creation. That first sound was 'AUM' ¹ pronounced in English 'OM.' The vowel A, the initial letter in 'AUM,' is the parent of all letters and languages and is therefore regarded by Shri Krishna as his Vibhuti or Emanation (*Aksharânâm Akârosmi*—B. G. X. 33). From Space (*Ākāsha*) arose Air (*Vāyu*), from Air (*Vāyu*) Fire (*Agni*), from Fire (*Agni*) Water (*Āpas*), from Water (*Āpas*) Earth (*Prithvi*), from Earth (*Prithvi*) Herbs (*Oshadhayah*), from Herbs (*Oshadhayah*) Food (*Annam*) and from Food (*Annam*) Souls or *Purushah* (*Tasmât vâ Ātman Ākāshah sambhutah ākāshād vāyuh vāyoragnih agnirāpah adbhyah prithivi prithivyaoshadhayah oshadhibhyām annam annād purushah*—*Shruti*). We are told in the Paingal Upanishad that Ishvara, having taken a small portion of the quintuplicated Mahabhutas (the great elements), made in regular order the gross bodies, both collective and segregate. In the gross body (*Sthula Deha*) hair, skin, nerves, flesh and bones are of the essence of earth (*Prithvi*); saliva, urine, blood, semen and sweat are of the essence of water (*Āpas*); hunger, thirst, fatigue, sleep and copulation are of the essence of fire (*Agni*); moving, running, breathing, stretching and contracting are of the essence of Air (*Vāyu*) and passion, anger, avarice, delusion and fear are of the essence of space (*Ākāsha*). Then He created Prânas (life-breaths) out of the collective three parts of the Rajas

The twenty-four elements constituting the gross and subtle bodies.

1 The mystical and immutable ॐ which being composed of the three letters 'A' 'U' 'M' signify successively the three Vedas (*Rik*, *Yajus* and *Sâm*), the three states of Life (*Jagrita*, *Svapna* and *Sushupti*), the three worlds, (the earth, the heaven and the hell), the three Gods (*Brahmâ*, *Vishnu* and *Rudra*), and which by its *Ardha Mâtrâ* is indicative of Thy fourth stage (*Turiyâ*) *Parameshwara*.—*Mahimna Stotra*.

essence of the fivefold divided elements. The modifications of life-breaths (*Prâna*) are *Prâna* (upward breath), *Apâna* (downward breath), *Vyâna* (stretching or collecting the limbs), *Udâna* (remaining in the whole body till death), and *Samâna* (regulating food and drink); *Nâga* (causing to throw out belch &c.), *Kurma* (enabling one to open or close the eyelids), *Krikala* (helping to sneeze), *Devadatta* (by which we yawn), and *Dhananjaya* (not leaving the body even after death) are the auxiliary *Prânas*. Of the first five, the heart, anus, navel, throat and the whole body are respectively the seats. Then He created the *Karmendriyas* (organs of action) out of the fourth part of *Rajoguna*. Of *Âkâsha* and the rest, the mouth, legs, hands and the organs of secretion and excretion are the modifications. Talking, walking, lifting, excreting and enjoying are their functions. Likewise out of the three collective parts of the *Sattva* essence, He created the internal organ called *Antahkarana*. Heart (*Antahkurana*), mind (*Manas*), reason (*Buddhi*), conscience (*Chitta*) and egoism (*Ahankâra*) are the modifications. The state devoid of thought (*Nirvikalpa Sphurana*), thought (*Sankalpa*), certitude (*Nischaya*), memory (*Ânusandhâna*) and I'ness (*Ahampratyaya*) are their functions. Out of the remaining fourth part of the *Sattva* essence, He created the *Jnânendriyas* (organs of perception). Ear, skin, eyes, tongue and nose are the modifications. Sound, touch, form, taste and odour are their functions. These are the components of the subtle body (*Sukshma or Linga Deha*). The five so called internal organs (*Antahkarana panchaka*) entering the organs of perception (*Jnânendriyas*), through the different life-breaths (*Prânas*) in accordance with the previous tendencies (*Purva sanskâra*), enjoy the sense-objects, and, in the same way, by means of the organs of action (*Karmendriyas*) perform the functions of talking, lifting, walking, secreting and excreting. They

are, therefore, necessarily responsible for the acts of merit and sin done through the organs of action (*Kartritva*) as well as for the happiness and misery enjoyed through the organs of perception (*Bhoktritva*). The Self, who stands aloof as a mere witness of this phenomena, has got nothing to do with them, and yet, alas! is held responsible for them, simply because he identifies himself with them. Therefore, the Shruti says that the *Self* is like one who is being driven in a chariot, which is the body. The *reason* is the charioteer, the *mind* the reins and the *senses* the horses. With the union of these he reaches the goal, that is, enjoys the sense-objects (*Âtmānam rathinam &c.*). When one, however, separates himself from the two bodies (gross and subtle) i. e., from all the twenty-four elements¹ (*Tattvas*) mentioned above and realizes the Self he becomes free. One who does not do this commits suicide (*Âtmahanojanah*—Ish. 3) because although, there is Determinism, so far as his actions² as

1 The eight primary and productive elements viz. (1) *Avyakta* or *Chitta* i. e. the undeveloped principle or conscience (*Natura naturans*); (2) The *Buddhi* (reason); (3) The *Ahan-kâra* (Egoism); (4-8) The five *Tanmâtras* or essences of sound, touch, form, taste and odour and II. The sixteen *Vikâras* or modifications viz. 9-13 The five *Jnânendriyas* (organs of perception); 14-18 The five *Karmendriyas* (organs of action); 19 *Manas* (central organ or mind); 20-24 The *Mahâbhutas* (material elements). The *Purusha* is God Himself.—*Shârirak Upanishad*.

2 “Man is altogether fashioned out of desire (*Kâma*); according to his desire is his discernment (*Kratu*); according to his discernment he does his work (*Karma*).”—*The Philosophy of the Upanishads by Paul Deussen*.

“All this is the ripe *Karma*, and this can be sketched out in a horoscope cast by a competent astrologer. In all this the man has no power of choice; all is fixed by the choices he has made in the past, and he must discharge to the uttermost farthing the liabilities he has contracted.”—*The Ancient Wisdom*.

well as enjoyments and sufferings in this life, which are not in his control, are concerned, yet in spite of this, he has a *Free-Will*, i. e., power to desire anything he chooses. For, the Shruti says that 'This Atman is not to be reached through various sciences nor much study of the Vedas, but whomsoever this Âtman desires, by him is the Âtman attained, unto him this Âtman discovers Himself' (*Nāya-mâtma pravachanena labhyo na medhayā na bahunā shru-tena / yamevaisha vrinute tena labhyastasyaisha Âtmā vivrinute tanum svām //*). Archbishop Butler admits in his '*Analogy*' that the fact that we are conscious of a will is reconcilable with the Doctrine of Necessity and says that if the fatalist denounces any punishment as unjust, because it is inflicted for doing that which the sufferer could not help doing, the necessity which is supposed to destroy the injustice of murder, for instance, would also destroy the injustice of punishing it. Thus, the Vedas support the Pragmatic proposition that 'Every thing of course is necessarily determined and yet of course our wills are free ; a sort of Free-Will Determinism is the true Philosophy.' It is evident that, although it is not in the power of any one of us to become a king, there is nothing to prevent us all from wishing to become kings. Nay, we actually entertain desire every moment for something or other, but how often do we find by experience that the acquisition, after great efforts, of what we have been longing for has done us, in the long run, more harm than good ! The Scriptures as well as Prophets and Saints of all nations, therefore, come forward to guide our *Will*.¹

"The shaft that has gone out of the bow must run out its race."

1 The word 'Will' expresses nearly the same idea as is conveyed by the word 'Dânat' in most of the Indian Vernaculars as may be seen from the Proverb 'Jaisi dânata, taisi barkhat' which means 'As the Will, so the Peace of Mind.'

Will is thus a great power in the hands of man. We may be unable to improve our material good in the world but we can, if we wish, even in this life, make ourselves happy for ever, for, every true religion professes to prepare us for the next life. "Karma," says Mrs.

Karma is the Law
of Cause and
Effect.

Besant in '*The Ancient Wisdom*', "is the law of causation, the law of cause and effect. It was put pointedly by the

Christian Initiate, St. Paul: 'Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap'—*Galatians* VI. 6.....A proverb from the Hito-padesha runs, as translated by Sir Edwin Arnold:—"Look! the clay drives into iron but the potter moulds the clay; destiny¹ to-day is master—man was master yesterday.' Thus we are all masters of our to-morrows,² however much we are hampered to-day by the results of our yesterdays." "It is not," therefore, "what you *do*, but what

1 We will make a passing allusion to the theory of metempsychosis which was first originated in India and borrowed from the Hindus by Pythagoras in the 6th Century B. C. Buddhists accepted the belief, and the Jews of the time of Jesus Christ universally held the doctrine under the name of Gilgal. 'Who did sin, this man or his parents, that he is born blind? (John, IX. 3). If a man could be born blind for sin committed by himself, that sin must have been committed in a previous life..... *Introduction to the Proceedings of the Convention of Religions in India 1909, Vol. II.*

2 Cf. 'Yâjasâthiñ kelâ hotâ attâhâsa / shevatachâ disa goda vâvâ // Âtân nischitine pâvaloñ visâñvâ / kauntaliyâ dhâñvâ trishnechijâ // Kavatuka vâte jâliyâ vecnâveñ / nâñva mangalâcheñ teneñ gunen // Tukâ mhane mukti parimuk novari / âtân divasa chârî khelimeliñ //'. In this poem Shri Tukârâma tells us how he had to worry himself in order to make the last day of his life happy and how he could enjoy full peace of mind only when he secured Living-freedom. This is what every body ought to do.

in your feelings and your thoughts you *are*," which determines whether you are a Wise Man (*Jnâni*) or not (*Sadru-sham chestate svasyâh prakriterjnânnavânapi*—B. G. III. 33). Because 'what you are' depends not like your actions and enjoyments on your Prârabdha alone (*Svabhâvastu pravartate*—B. G. V. 14) but also on your associations in this life (*Prabala jo nâhiñ sanskâra / to mode sangânusâra / parantu pâhatâñ vichâra / karminñ sanskâra-chi pravartato // Vâmana Pandita*). 'What are we, in fact, what is our *character*,' asks Monsieur Bergson in his *Creative Evolution*, 'if not the condensation of the history that we have lived from our birth—nay, even before our birth, since we bring with us prenatal dispositions?' When Christianity says to the Lord 'Thy will be done,' so also Zoroastrianism calls Him in Yasna XXIX. 4, 'the Dispenser of Justice' and proclaims 'Howsoever He wills so may it befall us' and the Koran asks the Muhammadans 'to believe in God's absolute decree and predestination of both good and evil', they all refer to this doctrine of Free-Will Determinism. "To eye God in all our comforts" says, Hove, "and observe the smiling aspects of His face when He dispenses them to us; to eye Him in all our afflictions and consider the paternal wisdom that instructs us in them, how would this increase our mercies and mitigate our troubles!" The passage in the Bible 'Ask and it shall be given unto you, knock and it shall be opened unto you, seek and you shall find' and the common proverb 'Where there is will there is way' prove that the author of this Universe is of the nature of the Kalpavriksha or Wishing-tree which freely gives all that we ask, and that we have a free-will to ask anything that we want. It must be borne in mind, however, that disinterested work alone, which is most pleasing

The meaning of
'Ask and it
shall be given.'

Disinterested work
alone fructifies
in this life.

to God, bears its fruit even in this life, without passing through the stages of Kriyamâna, Sanchita and Prârabdha (Vide Chapter IV, para.12) as the work done

through motives has to do (*Nishkâma mâtira phaladâyaka yâ sharirîṇ / jeneṇ prasanna Hari karmajabandha hâri // Je kâmya yatna tituke kriyamâna hoti / hovuni sanchita pudheṇ phala tyâsi deti // Vâmana Pandita*). "To worship Hari," says Thakur Harnath, "or take His name is not amongst the preordained tasks of men—this is turning the screw in the opposite direction. This is the only means of loosening the grip of destiny."

6. The Rigveda, which is regarded as the right-wing (*Dakshinah pakshah*), tells us how at the time of dissolution (*Pralaya kâla*) of the Universe, Ishvara wished to produce non-quintuplication (or Involution) in the five-fold differentiated elements. Having drawn into their cause Brahma's egg and its effects of worlds, and mixed together the subtle organs of sense and action and the four internal organs and dissolved all things composed of the elements into their cause, the five elements, He then caused Prithvi to merge into Water, Water into Agni, Agni into Vâyû, and Vâyû into Âkâsha, Akâsha into Ahankâra, Ahankâra into Mahat, Mahat into Avyakta, and Avyakta into Purusha in regular order. Virât, Hiranyagarbha and Ishvara being freed from vehicle of Mâyâ, are absorbed into Paramâtmâ. Then, neither Sat (real) nor Asat (unreal) is said to exist (*Nâsadâsinno sadâsittadânim —Nâradiya Sukta Rigveda, 10/129*). 'This dissolution is the death of Kosmos, after which its spirit rests in Nirvâna or in that for which there is neither Day nor Night. Everything then is absorbed into the original element—the Gods themselves, Brahmâ and the rest, being said to die and dis-

appear during that long night. That of which all things are made, the Lord by Whom all things exist, He Who is inconceivable, without beginning, the beginning of the Universe, reposes, sleeping upon Shesha (the serpent of the Infinity) in the midst of the deep. When this Universal Spirit wakes, the world revives (*"Dhâtâ yathâ purvam akalpayat"* —*Shruti* and *"Sarvabhûtâni Kaunteya prakritim yânti Mâmikâm / kalpakshaye punastâni kalpâdau visrijâmyaham"* —*B. G. IX. 7*). There are innumerable Brahmândas

Innumerable Brahmândas but one Ishvara, each containing its fourteen Lokas, its Sun, its Moon &c. and each ruled by a Brahmâ. They are all resolved into their primal elements when their Brahma's life period comes to a close. They have all been produced from one and the same Mulaprakriti and are distinct from one another but all of them are pervaded and controlled by one Ishvara (*Kvedrigvidhâ viganitânda-parânuacharyâ vâtâdhvaromavivarasya cha te mahattvam-Shri Bhâgavata*).

7. Now as the Yajurveda and Rigveda agree in the Advaita (Monism) at the beginning and end of the Universe respectively, so does the Sâmaveda which is the left-wing (*Uttarah pakshah*) establish the same truth even during the period of its existence (*Sthitikâla*). This knowledge is necessary because even after one has realized the Self, it is impossible for him to avoid seeing the unreal world which must continue to exist till the period of its dissolution. In the Chhândogya Upanishad we find that when Shvetaketu, the son of Uddâlaka, returned to his father after having studied all the Vedas, the latter asked him whether he was aware of the instruction by which one hears what is not heard, by which one perceives what is not perceived, by which one

The Sâmaveda and the Period of the Existence of the Universe.

knows what is not known. Shvetaketu answered in the negative and expressed his anxiety to know what that instruction was. The father, therefore, said 'My dear son as by one clod of clay all that is made of clay is known, the difference being only the name, arising from speech, but the truth being that all is clay—thus my dear son is that instruction' (*Yathâ khalu saumyaikenaiva mritpindena sarvam mrinmayam vijnâtam syât / vâchârambhanam vikâro nâmadheyam mrittiketyeva satyam* //). 'Here,' says Deussen, 'the manifold change of the one substance is explained as mere word-play, mere name, exactly as Parmenides asserts that all which men regard as real is mere name.'

8. What is the cause of this illusion (*Mâyâ*) then?

Swâmi Vivekânanda's reply to the question 'What is the cause of *Mâyâ* (illusion)?' "The question", Swâmi Vivekânanda says, "has been asked for the last three thousand years, and the only answer is, when the world is able to formulate a logical question, we will answer it. The question is contradictory. Our position is that the Absolute has become this relative only apparently, that the unconditioned has become the conditioned only in *Mâyâ*. By the very admission of the unconditioned, we admit that the Absolute cannot be acted upon by anything else. It is uncaused, which means that nothing outside itself can act upon it. First of all, if it is unconditioned, it cannot have been acted upon by anything else. In the unconditioned there cannot be time, space, or causation. That granted, your question will be: "What caused that which cannot be caused by anything to be changed into this?" Your question is only possible in the conditioned. But you take it out of the conditioned, and want to ask it in the unconditioned. Only when the unconditioned becomes conditioned, and space, time, and

causation come in, can the question be asked. We can only say ignorance makes the illusion. The question is impossible. Nothing can have worked in the Absolute. There was no cause. Not that we do not know, or that we are ignorant ; but it is above knowledge, and cannot be brought down to the plane of knowledge."

9. Although one may learn all the three Vedas by heart and even understand their meaning theoretically, yet it is declared emphatically that he would never be able to acquire a practical knowledge of the Self without the Grace of the Preceptor (*Āchāryavānapurusho vedeti—Shruti*). We find in the Muktikopanishad

that ' Persons desirous of emancipation and having developed the four means of salvation should, with presents in their hands, approach a Guru full of faith, of good family, proficient in Vedas, Scripture-loving, of good qualities, straightforward, intent upon the welfare of all beings, and an ocean of compassion.' Therefore, we are told in the simile that the instruction of the Guru is the soul of the bird (*Ādesha Ātmā*). Lastly,

The Atharvana
Veda and its use.

the Atharvana Veda, which is compared to the tail (*Puchchha*) of a bird is not a separate Veda but a mere selection of the important Mantras from the three Vedas. It serves as a shining weapon to the Perfect Yogi when he has to quote authorities for the purpose of solving the doubts of his disciples, as the tail of a bird adds to its beauty although it is not intended for any special use. So far about the knowledge of and union with the Qualityless or Nirguna Brahma (Impersonal God). With regard to the Nature and Love as well as the eternal companionship of the Qualities or Saguna Brahma (Personal God), the Vedas order such of the individual souls as are endowed

Worship of the Personal God and the Supreme Goal of human life. with mind and senses (*Gopa*) to worship Him (*Ato dharmâni dhârayan / Vishnoh karmâni pashyata //*) in this life and to enjoy after death His everlasting company in his Supreme Abode, the Anâdi Vaikuntha (*Vishnoryat Paramam Padam*) which is the highest goal of human life. Shri Râmakrishna Paramahansa too says: 'Thus another thing is added to the position of the purely Advaitist philosopher viz., that it is the Personal God that can and doth give Brahma Jnâna.'

10. By means of the Vedas, men like Sanaka, in the early times, got themselves saved through the Grace of the Guru (Preceptor). But as less Sâttvika and more Rajas and Tamas souls like Chârvâka began to take birth on the surface of the earth, they naturally lost all faith in God and His Vedas and devoted themselves entirely to the enjoyment of sense-objects. Then came forward the Shâstras to help mankind and lead them back to the path of salvation. 'The Shâstras,' says Bhârati, 'are nothing but the Vedas, simplified, explained and illustrated, with the object of enabling the deteriorated intellect of the Iron Age man to grasp the light and the spirit of the store-house of Revealed Wisdom. The ceremonial parts of the Vedas are likewise modified and rendered easier for practice in the form of Smritis (forms of spiritual duties and sacrifices).' The most important of the Shâstras are the Shaddarshanas or the Six Schools of Hindu Philosophy. A specific sense of the word philosopher we find first in Plato who defines Philosophy defined. philosophers as those who 'set their affections in each case, on the really existent' (Rep.....V. 480) or as those who 'are able

to apprehend that which is always Self-identical and immutable' (Rep.....VI. 484). According to Plato, therefore, a philosopher is one who apprehends the essence or reality of things called '*Ding an sich*' by Kant in opposition to the man who dwells in appearances¹ or the shows of sense called '*Erscheinung*' by Kant. Thus it is to be remembered that each of the Six Schools aimed at the real truth and drew from the common fund of the Vedas whatever was necessary for its own purposes but never denied the authority of the Vedas like Chârvâka.

Thn Shaddarshanas
or the Six Schools
of Hindu Philoso-
phy.

In the same way, although it is sometimes erroneously believed that some of these systems are atheistic, the late Prof. Max Muller justly says "Hindu philosophers recognised a Higher Power, whether they called it Brahman or Paramâtman or Purusha." It was the denial of that reality which constituted a Nâstika, a real heretic, one who could say of this invisible yet omnipresent Being *Na asti*—"He is not." If all these systems are studied in succession,² they lead us to the Supreme Goal

1 (a) The thought referred to, common to India, Plato and Kant, that the entire universe is only appearance and not reality, forms not only the special and most important theme of all philosophy, but is also the presumption and *conditio sine qua non* of all religion. All great religious teachers therefore whether in earlier or later times, nay even all those at the present day whose religion rests upon faith, are alike unconsciously followers of Kant.—*The Philosophy of the Upanishads* by Paul Deussen.

(b) Philosophy has often been defined as the quest or the vision of the world's unity. Few persons ever challenge this definition.—*Pragmatism* by William James.

2 Cf. 'Vijnâna-Bhikshu, a philosopher of considerable grasp, while fully recognising the difference between the Six Systems of philosophy tried to discover a common truth be-

of Human Life. 'In the case of Six Darshanas of ours', says Swâmi Vivekânanda, 'we find they are a gradual unfolding of the grand principles, the music beginning in the soft low notes, and ending in the triumphant blast of the

Advaita.' The Vaisheshika philosophy

The Vaisheshika of Kanâda derives its epithet from Vish-
Kanaâda. esha as a name of individual things,
applicable therefore to atoms. The dis-

tiguishing feature of this philosophy is the theory of Anus
or atoms. Kanâda argued that there must be very small
invisible particles which exclude further analysis and
which are eternal. They represent what we call the Self.
As the Self has been proved to be eternal, Gautama, the
author of the Nyâya Philosophy (from Ni-into and I-to go)
or logic says it follows that it will exist

The Nyâya of Gautama. after death, as against the materialistic
denial of a future life. Now, if a future
life is unavoidable, a rational being is

bound to make it as happy as possible. The Purva
Mimânsa or First Investigation of Jaimini, therefore, lays

hind them all and to point out how they can be studied to-
gether or rather in succession and how all of them are meant
to lead honest students into the way of Truth. Here Madhu-
sudana says, that after the various systems have been explained
it should be clear that there are after all but three roads : (1)
The Ârambhavâda, the theory of Atomic agglomeration ; (2) The
Parinâmavâda, the theory of evolution ; (3) The Vivartavâda, the
theory of illusion. The first theory is that of the Târkkikas (the
Nyâya and Vaisheshika). The second theory is that of the
Sânkhya and Yoga Pâtanjâlas and Pasupatas. The third theory
is that of the Brahmvâdins (Vedânta).—*The Six Systems of
Indian Philosophy by Prof. Max Muller.*

Cf. Vaisheshikeñ avinâshi tattva nirdhâra/ Nyâyeñ punar-
âvritti vichâra / Mimâñsakeñ karmakânda vistâra / kelâ ase //
Sânkhyeñ âtmatva nirdhâra/ Yogeñ vritti shunya sâkshâtkâra/
sâkârâ titukeñ nirâkâra / Vedânta guhya //

The Purva Mim-
ânsâ of Jaimini.

its chief stress on works (*Karman*) and their right performance and holds that salvation may be obtained through the purification of heart which is the im-

mediate result of necessary works, if only they are performed without any desire (*Nishkâma*) of rewards whether on earth or in heaven, although he recommends the optional (*Sakâma*) works prescribed by the Vedas to those who seek worldly happiness. The purification thus secured by the sacrifice of disinterested actions qualifies one for a knowledge of the Self which is the *summum bonum* of the Sâmkhyas. The Sâmkhya Philosophy of Kapila has for its fundamental conception the dualism of Prakriti (Nature) and Purusha (Spirit or Self) who are closely

connected together from eternity or rather appear to be so. Its ultimate aim is attained as soon as the Purusha recognises his entire distinctness from the Prakriti by counting forth or separating the 24 Tattvas¹ or elements of which the latter is composed. This justifies the name Sâmkhya given to the philosophy. But what is the use of this knowledge of the Self if the mind does not become steady by means of constant practice (*Abhyâsa*) and dispassion (*Vairâgya*)? The principal object of Pâtanjali's Yoga (from Yuj=to join, meaning joining the deity or union with it) is to explain the means of arriving at steadiness (*Sthiti*).² "The really important

The Yoga of Pâtan-
jali.

1 Vide para. 5.

2 Milk and water, when brought into contact, are sure to mix so that the milk can never be separated again. So if the neophyte, thirsting after Self-improvement mixes indiscriminately with all sorts of worldly men, he not only loses his ideals but his former faith, love, and enthusiasm also die away imperceptibly. When, however, you convert the milk into butter, it no longer mixes with water, but floats over it. Simi-

character of the Yoga ", says Prof. Max Muller, "consists in its teaching that however true the Sâmkhya Philosophy may be it fails to accomplish its end without those practical helps which the Yoga Philosophy alone supplies. The human mind, though fully enlightened as to its true nature, would soon be carried away again by the torrent of life ; the impressions of the senses and all the cares and troubles of every day life would return, if there were no means of making the mind as firm as a rock. Now this steadying of the mind, this Yoga, is what Pâtanjali is chiefly concerned with." When the Yogi, however, rises from his Samâdhi¹ (absorption or complete union with the object of meditation) which is the last step he has to practise and is in a state called Vyutthâna in Yoga, he must necessarily see the world outside which is not Self and feel himself miser-

able. Bâdrâyana, also called Vyâsa, therefore, comes to console him in this emergency with his Vedânta (end of knowledge) or Uttara Mimânsâ (last investigation) philosophy. As regards its fundamental doctrines, we are told by the author in one-half verse what has been taught in thousands of volumes viz., "Brahman is true, the world is false, the individual soul is Brahman and nothing else." What remains then which one can call non-Brahman (*Amrita samudriñ hyâ dvaitâchâ kothēñ kupa khanuñ /*)? There is only one Universal Self who is existence, consciousness and bliss (*Sat-chit-ânanda*). Nothing exists here except that Self (*Neha nânâasti kinchana*). He who knows Brahma to be such is himself Brahma.

larly, when the soul once attains Godhead, it may live in any company without ever being affected by its evil influences. — *Shri Râmakrishna Paramahansa*.

1 This is one of the Ashtângas (eight parts) of Yoga for which see Chap. III. 4.

(*Brahmavit brahmaivabhavati*). He thus enjoys freedom not only after the death of his physical body (*Mukti*) but even when his body is alive (*Jivan Mukti*). And yet alas ! he sacrifices the Supreme Love of God (*Parâ Bhakti*) to Freedom. It is true that without wishing for any worldly rewards he surrendered all his actions to God and worshipped Him with a pure heart but this devotion or Pranidhâna (Lit. placing oneself forward and into) was only a means for steadying the mind or securing freedom and not the path to reach Him.

II. Maharshi Vyâsa was fully aware¹ of this defect in his system, although it was the highest² of the six. Therefore, when once Shri Nârada happened to go in the course of his rambles to his (Vyâsa's) hermitage of Badrikâshrama, he begged of him an explanation of Amourism³ or the Doctrine of Love. Nârada replied 'Great Sage ! you have come down on earth for the redemption of mankind. Your present enquiry has been prompted by that desire alone. By your disciple, Jaimini, you have already, in the Purva Mimânsâ, discoursed upon the problem of action, and have yourself completed the inquiry into the problem of knowledge in the Uttara Mimânsâ. And now

1 Cf. Introduction to the Bhakti Sutras of Nârada by Nandlâl Sinh.

2 (a) Cf. Tâvat garjanti shâstrâni jambukâ vipine yathâ / na garjati mahâshaktih yâvadvedânta kesari //

(b) This, the Vedânta, is indeed the principal of all doctrines; any other doctrine is but a complement of it, and therefore it alone is to be revered by all who wish for liberation, and this according to the interpretation of the venerable Shankara—this is the secret—Madhusudana.

3 For this age, it is communion with God by Love, devotion and self-surrender, as practised by the Rishi Nârada (Nâradiya Bhakti), that is enjoined.—*Gospel of Shri Râmakrishna*.

you have taken up the problem of Love. I am going to explain it. But its full explanation will be given by you in your Shrimad Bhâgavatam which will be of the nature

The Purânas and their origin. of a commentary upon your Brahma Sutras.' This is the origin of the Purânas which are eighteen¹ in number and

which sing the glories and achievements of the Personal God. The importance of Love or Charity, as it is called

St. Paul on the importance of Charity or Love. in the Bible is thus pointed out by St. Paul in his First Epistle to the Corinthians:—"And though I have the gift of prophecy, and understand all myster-

ies, and all knowledge; and though I have all faith, so that I could remove mountains, and I have not *Charity*, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burnt, and

The Avatârs to be interpreted both historically and spiritually. have not *Charity*, I am nothing." With regard to the personages mentioned in the Purânas Shri Râmakrishna Paramahansa remarks "Think not that Râma, Sitâ, Shri Krishna, Râdhâ, Arjuna, etc.,

were not historical personages, but mere allegories, or that the scriptures have an inner and esoteric meaning only.

Nay, they were human beings of flesh and blood just as you are, but because they were Divinities, their lives can be interpreted both historically and spiritually." The Bhâgavata Purâna says² "The Munis, who repose in the

1 (1) Brahma, (2) Padma, (3) Vishnu, (4) Shiva, (5) Bhâgavata, (6) Nârada, (7) Mârkandeya, (8) Agni, (9) Bhavishya, (10) Brahmavaivarta, (11) Linga, (12) Varâha, (13) Skanda, (14) Vâmana, (15) Kurma, (16) Matsya, (17) Garuda and (18) Brahmânda.

2 Thus Shukadeva had both transcendental knowledge and love for the Lord. Hanumâna realized God without Form and God with Form and then passed his days in meditating

Self, who have no bonds of the world, serve the Mighty Lord with an unselfish devotion, so great is the attractive excellence of Hari" (*Ātmārāmascha munayo nirgranthā apyurukrame / kurvantyahaitukim bhaktimitthambhuta-guno Harih //*). Nay, even Shukâchârya confesses that

The necessity of the
Supreme Love of
God even after
the acquisition
of Living-free-
dom.

although he was the master of the Vedânta philosophy and he actually enjoyed living-freedom, yet he was so much attracted by the Lilâ (achievements) of the Saguna Brahma (Personal God) that he made a special study of the Bhâgavata at the feet of his father Maharshi Vyâsa

(*Parinishthito'pi nairgunya uttamashlokalilayâ/grihitachetâ râjarsha âkhyânam yadadhitavân*). He taught it afterwards to Parikshiti (grand-son of Arjuna) who having heard it for only seven days obtained salvation. Many a soul, for several succeeding generations followed the example of the noble prince and reaped the same fruit. It may be mentioned here that all the Purânas unanimously declare service rendered to others to be merit and injury done to them to be sin (*Ashtâdasha purânânâm Vyâsasya vachanadvayam / paropakârah punyâya pâpâya parapidanam //*) and thus teach the two cardinal virtues

upon a particular Form of the Lord—the Form of Râmâchandra, a Form made of Spirit and Bliss Everlasting. Much the same was the case with Prahlâd and Nârada. They realized the Absolute;—they realized, too, the Spiritual Forms of the Lord from a lower plane. Prahlâd realized, 'I am It' (God the Absolute). He also realized, 'I am Thy servant, Thou art my Lord.' Nârada passed his days in his ecstatic Love for the Lord. This Love solves the problem of life.—*Gospel of Shri Râmakrishna.*

Sarvâtmabhâva maniñ / Krishna kripeneñ dinayâminiñ /
dridha asoni Vâmaniñ / âvadi Saguna Bhaktichi// *Yathârthadipikâ.*

of Benevolence and Justice (mere sparks of the divine attribute of *Dharma* meaning *Sadayatva* and *Samatva*) which consist in doing all good and no harm to others respectively. The modified forms of Benevolence are Pity or Compassion (*Ahinsâ*) and Forgiveness (*Kshamâ*) and those of Justice are Veracity or Truthfulness (*Satyam*) and Chastity (*Brahmacharyam*) which are said to be the characteristics of God-like nature (*Daivi sampatti*) in the Bhagavad-Gitâ. This is the basis of all Ethics and the key-note of the Golden Rule "Do unto others as you would that they should do to you ; do not to others as you would not that they should do to you."

12. But as the reason or the determining faculty of the Râjasika and Tâmasika masses was too gross to understand clearly the drift of even the Purânas, simple as they were, and consequently from time to time there was great confusion of thought everywhere, the Personal God was necessitated to come down Himself as a Saviour in the form of Shri Râma, Shri Krishna and others and live with us and preach personally His secret ways for the redemption of the world and also to send at due intervals His Lovers (Bhaktas) from His Supreme Abode, in the form of Prophets and Saints to guide us by their oral advice as well as by writing commentaries and original works¹ in different languages, which serve as bridges to cross over this ocean of ignorance and misery. The mere company of saints, moreover, creates imperceptibly, without any efforts, tendencies which, in due course, result in dispassion, knowledge, love and salvation. It is for this reason that Shri Râmadâsa Swâmi says in Dâsabodha VI. 7 :

1 The books of all the great philosophers are like so many men.—*Pragmatism* by W. James.

"If God were not to manifest Himself, then who can know Him? Not even the best of us can realize Him."

The sum and substance of all sacred teachings. The sum and substance¹ of all that we learn from the Vedas, Shastras, Puranas and Saints is the cultivation and development of the Supreme Love of the

Personal God after Self-realization in this life and the enjoyment of His Eternal Bliss and Companionship after death in His Supreme Abode, the Anâdi Vaikuntha. This is what Amourism teaches us. It is the path of Love which is called Ananya Bhakti or Blemishless Love in B. G. XI. 54 and which is said to enable the Lover to know God as Impersonal Brahman (*Nirguna Svarupa*) by pure reason, to see Him as the Universe (*Vishva triguna*) i.e. to become the Universe (*Sarvâtma bhakticheñ dridhapana—Yathârthadipikâ*) and to enter into Him as the Personal God (*Apânipâdo &c. Saguna Brahma*) after death (*Jnâtum² drashtuncha tattvena praveshtuncha*). Its four stages are:—(1) True Faith (*Sachchhrad-*

Amourism and its four stages. *dhâ*), (2) Perfect Resignation (*Samprapatti*), (3) Universal Charity (*Sadbhakti*) and (4) Infinite Grace (*Sampushti*), explained briefly by Shri Krishna in a single

verse thus:—"He who does actions for Me, to whom I am the highest, who is My lover, who is free from all desires and who bears no hatred to any being, he O Pândava (son of Pandu)! comes to Me" (*Matkarmkrinmatparamo Madbha-*

1 *Nirguna Jnâna Saguna Bhakti / âni parama purushârtha Saguna Mukti / aisi Gitâ Bhagavadukti / sâra sakalân Vedâncheñ // Yathârthadipikâ.*

2 *Kiñ Brahma Nirguna / Brahmachi Ishvara Saguna / Brahmachi vishva triguna / aiseñ kalela, taricha Brahma kalaleñ // Shruti bolati 'Nirguna Brahma' / kiñ 'satyamjûanam anantam Brahma' / âni 'sarvam khalvidam Brahma' / heñhi Shruti bolati // Yathârthadipikâ.*

ktah sangavarjitah / nirvairah sarvabhuteshu yah sa Māmeti Pāndava // B. G. XI. 55). Here, the words 'Mat karmakrit' (he who does actions for Me) and 'Matparamo' (to whom I am the highest) stand respectively for True Faith (*Sachchhraddhā*) and Perfect Resignation (*Samprapatti*), the result of which is perfect knowledge, which is expressed by the word 'Sanga varjitah' (who is free from all desires i.e. who enjoys living-freedom). The expression 'Madbhaktah' (who is My Lover) represents Universal Charity (*Sadbhakti*) or the Supreme Love of the Personal God, the effect of which is shown by the words 'Nirvairah sarva bhuteshu' (who hates none). "This is the secret", says the saint Tukārāma, "of the worship of the universe as the body of the Personal God" (*Konāhi jivāchā na ghado matsara/ varma sarveshvara pujañcheñ* //). The words 'Māmeti' (he comes to Me) mean he lives with Him in His Supreme Abode, enjoying Infinite Grace (*Sampushti*). A detailed description of these stages, which correspond to the emotion (*Rasa*) of a servant (*Dāsya*), that of a friend (*Sakhya*), that of a parent (*Vātsalya*) and that of a wife (*Mādhurya*) of the Vaishnavas, so also to Nine-fold Love (*Navavidhā Bhakti*), Devotion of Love (*Prema Bhakti*), Supreme Love (*Parā Bhakti*) and the Love of a river to the ocean (*Gangā-Sāgara-Sangama Bhakti*) of the Bhāgavatas, as well as to the Path of Actions (*Karma Yoga*), Path of Knowledge (*Jñāna Yoga*), Path of Love (*Bhakti Yoga*) and Path of Grace (*Pushti Yoga*) of the Yogins, respectively, is given in the next four Chapters.

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10. That the above named party is a resident of the County of [] State of []

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2. The first part of the document is a list of the names of the persons who were present at the meeting. The names are listed in alphabetical order.

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CHAPTER II.

TRUE FAITH.

(S A C H C H R A D D H Â).

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजंते मां बुधा भावसमन्विताः ॥
मच्चित्ता मद्गतप्राणा बोधयंतः परस्परम् ।
कथयंतश्च मां नित्यं तुष्यंति च रमंति च ॥
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयांति ते ॥
तेषामेवानुकंपार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

श्रीभगवद्गीता, १०.८-११.

"The wise full of love worship Me, believing that I am the source of all and that all evolves from Me. Their minds fixed on Me, their breaths breathed in Me, one waking another to sense of Me, speaking always of My glories, they rejoice and enjoy. To these, who are ceaselessly devoted and who worship Me for love alone, I give that union of reason with the Self by which they attain to Me. And out of pure compassion for them, remaining in their hearts, I destroy their darkness as well as (the illusion) born of ignorance with the lamp of knowledge and the resplendent light of the Sun of Wisdom."—Bhagavad-Gîtâ, X. 8-11.

1. The Shruti (*Dvâsuparnâ¹ sayujâ sakhâya samânam vriksham parishvajâte / tayoranyah pippalam svâddh-*

1 Cf. *Suparnâvetau sadrishau sakhâyau yadrishyaitau kritanidau cha vriksho / ekastayoh svâdati pippalânnam anyo niranno'pi balena bhuyân // Shri Bhâgavata.*

tīyanashnannanyo'bhichākashiti //) says that there are two birds viz., the Individual Soul (*Jivātmā*) and the Universal Soul (*Paramātmā*) living on the same tree i. e. in the same

body, who are eternal friends and that one of them (the former) eats the fruits of that tree (the fruits of the good and evil actions done by him) and the other (the latter) is a mere looker on. And yet the evil doers, the foolish ones, the worst of men, bereft of knowledge by illusion

and inclined to the ways of Demons¹ do not resort to God (*Na Mām dushkritino mudhāḥ prapadyante narādhamāḥ / māyayāpahritajnānā āsuram bhāvamāshritāḥ* // B. G. VII. 15). Shri Rāmādāsa Swāmi justly rebukes them by saying "You fall prostrate before the

great of the world. You servilely adore them; but to God you bow not. What is this?.....Rāma is the chief of our family.

Rāma is the great end. He is the Lord of Lords, the liberator of the Gods. We are his servants; by serving Him knowledge dawns.....He destroys the evil ones. He is the support of the virtuous. This truth is for ever. Man's thoughts are fulfilled. Obstacles disappear. When Rāma favours, realization dawns. Worship of Rāma gives knowledge. It makes man's greatness grow etc." —*Dāsabodha Dashaka VI, Samāsa 7*. Thus the whole world would be saved if every one were to worship God.

1 The Asuras were the psychics of the ancient times. They cultivated their mind-force in order to use it for personal aggrandisement.....But those Asuras who had only their Tāmasika (dark) mind-force developed were the lowest of them all. Their minds were all dark and their deeds were all black. Their natural inclination was to do mischief to people for the sake of mischief itself. These were called Demons.

But unfortunately such is not the case. Sugar is indeed sweet, but it gives a bitter taste to those who suffer from bile. In the same way, although God is kind and merciful, the sinful (*Dushkritino*) can have no love for Him

The two classes of Abhaktas or non-lovers of God. unless their sins are washed off. These Abhaktas or non-lovers of God may be divided into two broad classes *viz.*, (1) Atheists (*Nāstika*) who deny the existence of God and (2) Pluralists (*Anyadevatopāśaka*) who worship other Gods.

2. The Atheists have obviously no faith in the Scriptures or the Words of God. "They are", says the Bhagavad-Gitā, "demoniacal men who know not the path which leads to Heaven nor the one which leads to Freedom; nor purity, nor rule of life, nor is there truth of Brahma in them. They say, the universe is a truthless, baseless, Godless thing and has not risen up by the union of Nature and Spirit but is caused by lust and nothing else. Holding this view, these ruined souls of little wit, of ferocious deeds come forth as enemies of the world for its destruction. Surrendered to insatiable desires, possessed with hypocrisy, pride and passion, they grasp false notions through delusion and engage in unholy work. Indulging in unmeasured thoughts ending with death, aspiring but to sate desire, being resolved that this is all, bound by a hundred ties of hope, given up to anger and desire, they wish to gain by unjust means hoards of wealth for enjoying objects of desire. "This to-day has been secured by me; that purpose I shall gain; this is mine already; and this wealth also shall be mine. This foe has been slain by me; the others also shall I slay; I am the lord, I am the enjoyer, I am perfect, powerful, happy; I am wealthy; I am of noble birth; who else is

Their fate.

there like me?" (*Pravrittincha nivrittincha.....sadrisho mayâ // B. G. XVI. 7-15*). Such men are necessarily destined to go to hell (*Patanti narake'shuchau*).

3. The Pluralists believe in the Scriptures but even when they find there that the securing of
 The Pluralists. Eternal Bliss and Companionship of God (*Ishvara*) by His due worship ought to be the principal aim of human life, they adore the Lower Gods and engage themselves in performing the optional (*Sakâma*) duties, mentioned in the Shâstras, in order to be able to enjoy the pleasures of Heaven (*Svarga*). As regards the nature of the God of Gods Whom alone all the religions of the world ask us to worship, Swâmi Vivekânanda says, "He from whom this universe proceeds, in whom it rests and to whom it returns, He is *Ishvara*, the Eternal, the Pure, the All-merciful, the Almighty, the Ever-free, the All-knowing, the Teacher of all teachers, the Lord who of His own Nature is inexpressible Love." All other Gods are only His reflections (*Pratibimbâkhyam—Shruti*). When, therefore, Maharshi Vyâsa and the other sages mention in the Purânas the worship of
 Swâmi Vivekânanda's description of the God of Gods or *Ishvara*. Agni, Yama, Vâyu, and other Deities, the
 The Purânas and the other Gods. Shruti says that the poets give many names to that which is one only and which ought to be the sole object of worship (*Ekam santam bahudhâ kalpayanti / ekam sadviprâ bahudhâ vadanti / Yamam Agnim Mâtarishvânâmâhuh / trinipadâ vichakrame Vishnurgopâ adâbhayah, ato dharmâni dhârayan / Vishnoh karmâni pashyata &c. /*). "What reason have I", we are told in Chapter XXXVI of the Al Koran, "that I should not worship Him who hath created me? Shall I take *other Gods* besides Him? If the Merciful be pleased

to afflict me, their intercession will not avail me at all, neither can they deliver me: then should I be in a manifest error", and further on in Chapter XXXIX "since it hath been spoken by revelation unto thee and also unto the prophets who have been before thee saying verily if thou join any partners with God thy work will be unprofitable, and thou shalt certainly be one of those who perish." Zoroastrianism¹, too, teaches its followers to believe in one God, the Supreme Being, as the Creator of the Universe, named Ahura-Mazda, meaning the Omniscient Lord. So also the Bible says in Exodus XX. 5. "But the true God hath this attribute, that He is a *jealous God*; and

Koran teaches
unity of God.

Zoroastrianism
too believes in
one God.

1 Cf. A Zoroastrian has no special injunction as to where he should recite his prayers. He may, if he likes, do so on the land or in the sea, in a house or in an open space, in his hall or in his bed-room, for, he is taught that Ahura-Mazda is omnipresent. However, the usual custom is to go to a fire sanctuary, if available at hand, and to pray to Ahura-Mazda, facing the holy fire burning there, or to go and stand before the roaring waves of the sea or to pray before the fire in the hearth, or to stand in a solitary place and pray to Ahura-Mazda with the face turned towards the Sun or the Moon. On account of this, the Anti-Zoroastrians falsely call the followers of the Zoroastrian faith fire-worshippers, sun-worshippers and so on. The Parsis, as already explained before, do not consider the fire, the sun, the moon and the sea as different gods. On the contrary, they consider them as mere creations of Ahura-Mazda. The object of facing these sublime and all-producing creations of Ahura-Mazda, while praying to Him, is to get the true and proper idea of His majesty and presence. All these grand objects in nature make a Parsi admire and praise Ahura-Mazda, Who has created them all. The presence of these mighty creations awakens in his heart the emotion of veneration due to the Almighty.—*Zoroaster and Zoroastrianism by Mistry.*

The same is
the view of
Christianity.

wordly desires

Bhagavad-
Gitâ on Plura-
lists.

therefore His worship and religion will endure no mixture nor partner." The Pluralists too believe in God and in His words but over-powered, as they are, by they are deprived of their knowledge by illusion (*Mâyayâpahritajnânâ*). Referring to them Shri Krishna says "Those who are deprived of knowledge by various desires serve other Gods, resorting to various observances constrained by their own natures. Whatever form (of Deity) a devotee wishes to worship with faith to that self-same form, I render his faith steady. He endowed with that faith seeks the worship of such a one, from whom he obtains the beneficial things he desires, (although) it is I who give. But finite is the fruit which belongs to those who are small-minded. They go to the Gods, who worship the Gods and My lovers come unto Me" (*Kâmaistaistairhritajnânâh.....Madbhaktâ yânti Mâmapi—B. G. VII. 20-23*). Even when the Pluralist goes to heaven in this way, he stays there for a limited period only and then returns to this world as he was

(*Kshine punye martyalokam vishanti—B. G. IX. 21*). When the Shrutis, however, call his residence there as eternal (*Akshayam havai châturmâsyayâjinaḥ sukritam bhavati*) they do so in comparison with ours on earth, just as they call the Gods immortal (*Amara*), because they live much longer than human beings. His inherent tendencies again lead him to do the same actions and secure the same goal. These actions too are not few and simple but numerous and stiff (*Kriyâ vishesha bahulâm*) and a slight error in performing them makes the whole trouble null and void.

4. The Bhaktas or Lovers of God are of four kinds:—
(1) the Dualists or Ârto, (2) the Knowledge-seekers or Jijnâsu,

(3) the Aspirants seeking perfection or Arthârthi and (4) the Wise or Jnâni (*Chaturvidhâ bhajante Mâm.....jnâni cha Bharatarshabha—B. G. VII. 16*). If the Pluralists were to say that when the God of Gods gives Freedom (*Moksha*) alone, there ought to be no objection to worship the Lower Gods also in order to secure worldly good and to avert

Comparison of the Power of the God of Gods with that of the Lower Gods.

evil, the reply would be that Ishvara is not only able to do all that the Lower Gods can do but His mere contact even for mundane purposes enables the worshipper to obtain ultimately Knowledge and Freedom, which it is impossible to expect from the other Deities at any time. "The various kinds of worship of the Devas", says Swâmi Vivekânanda, "are all to be included in ritualistic Karma. They serve to bring to the worshipper some kind of celestial enjoyment but can neither give rise to Bhakti or intense devotion to God nor lead to Mukti or freedom from all bondages." Therefore, the righteous (*Sukritino*) alone, though dualists,

Quotation from Swâmi Vivekânanda.

weep before the true God even for material good (*Ârto*). "In their case", we are told by Mrs. Besant in her '*Methods of Yoga*', "at last satiety begins to replace craving, and slowly with many relapses into forthcoming, consciousness begins to turn inward and a decreasing interest in the Not-Self permits the growth of an increasing interest in the Self. The man enters definitely on the Nivrîti Mârگا, the path of return." The Dualistic Love of God is, however, the impurest of all and is, therefore, regarded by the Vedas as brutal (*Atha yo'nyâm Devatâm upâste'-*

The Love of God of the Dualist.

nyo'sau anyo'ham asmiti nasa veda yathâ pashuh). It has all the three defects of interruption (*Vyavadhâna*),

adulteration (*Vyabhichâra*) and condition (*Nimitta*). The last two defects are obvious because the worshippers are ignorant pleasure-seekers. But their love is not uninterrupted also, because through misfortune if any of their wishes are not fulfilled, there is every danger of a sudden break or rupture. Again, a question may be raised that when the Brahma to be realized is Impersonal (*Nirguna*) why should

Why should we worship the Personal God (*Saguna Brahma*) who too by nature is Impersonal? The reply is that as a hammer alone has the power to break a chain, although both

the hammer and chain are made of iron, so has the Personal God alone the power to release the Individual Soul from the bonds of *Mâyâ* (illusion) by the light of knowledge, even though His nature be Impersonal. For, the Shruti says "He who at the beginning of creation projected *Brahmâ* and delivered the Vedas unto him—seeking liberation, I go for refuge unto him that effulgent One, whose light turns the understanding towards the *Âtman*. (*Yo Brahmânâṁ vidadhâti purvâṁ yo vai Vedâṁśchâ prahinoti tasmai / tam ha Devam âtma buddhi prakâśham mumukshurvai sharanam aham prapadye //*).” When the Dualist, therefore, gets disgusted of worldly pleasures and desires freedom, he secures by the favour of the Personal God Whom he has already been worshipping (*Ishvarânu-*

The Love of the other three Lovers. *graheṇ sâdhu sangati / Ranganâthi Yogavâsishtâ*) the company of saints¹ in which he abandons work with motives (*Sakâma Karma*) and begins to sacrifice disinterested actions to the Personal God (*Nishkâma Ishvarârpana*)

1. “The saints remove the sins of others by the mere contact of their body because Hari, the destroyer of sins, is in them.”—*Shri Bhâgavata IX. 9. 6.* Sârdha trihasta jari Vâmana disati te, Vishnu svayeṇ tanuhi Devanadisati te // *Râja Yoga.*

and thus becomes a knowledge-seeker or Jijnâsu. In the remaining portion of this Second Chapter we shall deal with his efforts to realize God and the Third and Fourth Chapters will be devoted to the description of the aspirants toiling for perfection and the wise lovers respectively.

5. Shri Shankarâchârya with a view to purify the defective love of the Dualist (*Ârto*) commenced his philosophical reform by introducing the element of what is called True Faith. True Faith (*Sachchhraddhâ*) in all the great religions of the world, and which is the same thing as the *Dâsya Rasâ* (emotion of the servant to the master) of the Vaishnavas or the *Navavidhâ Bhakti* (nine-fold love of the Bhâgavatas) or the *Karmâ Yoga* of the Yogins. Thus, it becomes the uninterrupted love of the knowledge-seeker (*Jijnâsu*). His worship of the Personal God, though Dualistic, is accepted because he has full faith¹ in the doctrine that the Self is God and his disinterested love enables him to realize the Truth (*Prithaktvena—B. G. IX. 15*). What is True Faith then? It is a state of mind, which believes God to be the material as well as efficient cause of the universe (*Aham sarvasya prabhavo Mattah sarvam pravartate—B. G. X. 8*) and gradually develops itself in the company of saints (*Bodhayan-tah² parasparam*) into a belief that the Individual Soul is a portion (*Ansha*) or reflection (*Pratibimba*) of Him and is thus necessarily actionless, and worships Him (*Bhajante*

Its description
as given in
Bhagavad-Gitâ,
X. 8 and 10.

1 Advaita heñ Nigamasiddha khareñ tathâpi/ nâhiñ malâ anubhava svasukhasvarupiñ // To Ishvarâ maja ghadō mhanavuni Devâ / jijnâsu sevila tayâsa phalela sevâ // *Brahmastuti*.

2 Cf. Aisi prathama charaniñ Hari / bole tyâñchâ bhajanaritichi vaikhari / bhajana varnileñ aiseñ pari / satsangeñvina teñ asâdhya // *Yathârthadipikâ*.

Mâm) with Love (*Pritipurvakam*) and without any worldly desire (*Sannyâsa* or abandoning work with motives—B. G. XVIII. 2) by the hearing of the Scriptures (*Shravanam*), by the repetition of His charming names and glories (*Kathayantascha Mâm*) and by representing (*'Ramanticha'*—B. G. X. 9 and *'Karmânya-bhinayan Mama'*—*Shri Bhâgavata*) dramatically or by gesticulations the wonderful deeds performed by the Lord in His incarnations, and lastly rejoices (*Tushyanticha*) in dedicating everything to Him (*Tyâga* or *Nishkâma Ishvarârpana*—B. G. XVIII. 2). “The safe-guard of Faith”, says

Safe-guard of Faith. Newman, “is a right state of mind. This it is that gives it birth. It also disciplines it. This is what protects it from bigotry, credulity and fanaticism.” Shri Krishna tells us in Shri

Quotations from Shri Bhâgavata. *Bhâgavata*—III. 25. 24, “The association with one another of good men gives rise to talks about Me wherein occur narrations of My powerful deeds which are a soothing balm to their ears. Their hearing begets in them True Faith, Attachment and Love successively all leading in the path of Freedom,” and Prabuddha in XI. 3. 28, “One should learn to consign all desirable objects, all gifts of charity, penances, silent repetition of Divine Mantras, good deeds and also that which is dear to oneself—wife, children, houses, even life—to God.” Thus, if we have to

Essence of True Faith is Sacrifice. give the meaning of True Faith in one word, it is the sacrifice of disinterested actions to God (*Nishkâma Ishvarârpana*) in the company of saints (*Satsangati*).

Sacrifice, however, is complete *Sannyâsa* as well as complete *Tyâga* (*'Naishkarmyasiddhim paramâm sannyâsenâdhigachchhati'*—B. G. XVIII. 49 and *'Tyâgenaikenamri-tattva mânashuh'*—*Shruti*), for both the terms are identical

and include what may be called *simple Sannyāsa* (renunciation) which is its first part, viz., *Kāmya tyāga* or renouncing of actions done with motives and *simple Tyāga* (abstention), which is its second part, viz., '*Sarvakarma phalatyāga*' or abstaining from the fruits of disinterested actions (*Kāmyānām karmanām nyāsam...prāhustyāgam vichakshanāh*—B.G. XVIII. 2). Here a question arises that if man is not the doer of actions how do actions take place at all? The reply is, they take place naturally according to the inherent tendencies of previous lives (*Svabhāvastu pravartate*—B.G. V. 14). When the Shruti says that God causes them alone to do pious deeds whom He wishes to take to heaven and makes such persons only to commit sin as He intends to condemn to hell, it means He is in the position of the sun who guides the foot-steps of both those who follow the right path as well as of those who follow the wrong one. Therefore, the five different parts of Nature which produce actions according to the Bhagavad-Gitā are:—(1) the Body (*Adhishthānam*), (2) Egoism (*Kartā*), (3) the various organs of sense and perception (*Karananācha prithakvidham*), (4) the different kinds of movements of the vital breaths (*Vividhāscha prithak*

cheshtā) and (5) the presiding Deities or destiny (*Daivam*). Shri Krishna therefore, tells in B. G. XVIII. 26 that a knowledge-

Who is the
doer of actions?

seeker (*Jijnāsu*) ought to cast off not only optional duties (*Sakāma karma*) but also attachment to Karma (*Mukta sānga*) and should never talk that he is the doer of actions

(*Anahamvādi*) although he has not realized the Self. He must have the moral

A right actor.

courage to resist the temptation of the alluring fruits attached to optional work in the Vedas and the ardent zeal to perform disinterestedly all the necessary duties which fall to his lot (*Dhrityutsāhasamanvitah*). Lastly,

whether the action, which he has commenced, meets with success or failure, he should remain unchanged (*Siddhya-siddhyornirvikārah*). A similar advice is given in Mrs. Besant's '*Discrimination and Sacrifice*.' "Perform the duties that come in your way, and are imposed on you by Karma, individual, family, social, national, for, these are placed there for you by the Lord. A right actor does not go rushing about seeking for activities; he takes the activity that comes naturally in his way, and strives to perform it perfectly, remembering in every function that he is the Lord in action, and is not truly the doer of action."

6. What are the different duties prescribed by the Scriptures? They are of two kinds, *viz.*, Necessary and optional (*Sakāma*). The optional are to be entirely avoided by those who wish to realize the

Self just as forbidden actions (*Nishiddha karma*) are to be avoided by all. The necessary duties are those which must be observed by every one. They may be divided into three classes, *viz.*, (1) Religious or Vaidika, (2) Social or Laukika and (3) Natural or Svābhāvika, all of which may be summed up in Love of God, Love of man

and Love of what we regard as ourselves respectively. They are expressed by the terms '*Shāstrarakshanam*' (sacred laws), '*Lokah*' (social customs and usages) and '*Bhojanādi vyāpāra*' (occupation of eating &c.) in the Bhakti Sutras of Nārada. When Christ was once asked to pronounce which Commandment in the Law was the greatest, He is said to have answered "by quoting a sentence from the Pentateuch, in which devoted love to God and Man is solemnly enjoined upon the Israelite and by declaring that upon this Command-

Duties are: (1)
Necessary and
(2) Optional.

Necessary du-
ties are: (1)
Religious, (2)
Social and (3) Na-
tural or Personal.

The greatest
Commandment in
Christianity.

ment the whole Mosaic and Prophetic legislation depended." With regard to the Natural duties or Personal as Newman¹ calls them, he says that the virtue of self-denial is enforced by Christianity upon us. The Religious Duties, enjoined by the Scriptures, are sub-divided into what are called (1) Daily (*Nitya*) such as morning and evening prayers (*Sandhyâ² vandanam*),

Religious duties are: (1) Daily and (2) Periodical.

(2) Periodical (*Naimittika*) such as anniversaries, atonements and penances, Shrâddha Tarpana, Graha Shânti and Prâyaschitta. These are to be performed

with perfect faith in God (*Yogasthah kuru karmâni*—*B. G. II.48*) and offered to Him as sacrifice as the very formulas ('*Upâtadurita kshayadvâra shri Parameshvara prityartham*' and '*Omtatsat Brahmârpanamastu*') to be repeated at the beginning and end of each prayer or ceremony show. As for the worship of the household Deities, family Gods and others, Thakur Haranath asks³ us

1 Duties are often divided into religious, relative, and personal; the characteristic excellence in each of those departments of virtue being respectively Faith, Benevolence and Justice, and Temperance.—*Newman's Sermons*.

2 "So we should perform Sandhyâ Vandanam (rites). The Sandhyâ Vandana performed by Dhyâna requires no water. It gives no trouble to the body or the speech."—*Brahmopanishad*.

3 The Shâstras say:—'Adore all deities but have little else to do with them. Pray to each to inspire you with devotional emotion for Shri Krishna.' All the ladies of Braja prayed hard to goddess Kâttyâyani (Durgâ) and the universal mother was gratified, and granted their prayer to have Shri Krishna as their Lord. It is not at all necessary that a married girl should regard her parents as enemies..... Retain your present practice and form of worship entire, but your heart must long for the Supreme Lord. You will then not only enjoy the regard of your mother and father (Kâli and Siva) but secure the affection of the Lord."—*Upadeshâmrita*.

to retain our usual practice and form of worship entire, but he wants our heart to long for the Supreme Lord alone. With regard to our social duties, the key is given in the 20th verse of Chapter X of the Bhagavad-Gītâ, which says "I am, O Gudâkesha (Lord of Sleep)!, the Self enshrined in the hearts of all beings" (*Ahamâtma Gudâkesha sarvabhūtâshyasthitah*). "The great Commandment of the Law is", therefore, "to Love God with all your

Virtues of
Benevolence and
Justice.

heart and your neighbour as yourself, and the maxim for practice corresponding to this law of feeling is 'Do unto others as you would that they should do to you'. This establishes the two great virtues of Benevolence and Justice included in the golden rule¹ of doing all good and no harm to others. The same is also the substance of the eighteen Puranas which say

The Golden
Rule.

'Benevolence is merit and injury (Lat. *injuriâ* or injustice) to others is sin' (*Paropakârahpunyâya pâpâpârapidanam*).

The principle underlying our natural or personal duties is that we should take care of our body or person as a sailor

Natural or
Personal Duties.

would of his ship, because it helps us in crossing this ocean of grief. The virtue which enables us to perform them satisfactorily is Temperance² or Moderation. We are, therefore, asked in the 17th Verse of Chapter VI of the Bhaga-

1 "In daily life this (love) means two things; 1st that you shall be careful to do no hurt to any living thing; 2nd that you shall always be watching for an opportunity to help".—*At the feet of the Master*.

2 "The foundation of piety is continence but the summit of piety is the love of God."—*Select Sentences of Sextus the Pythagorean*.

vad-Gitâ to be moderate in food and exercise we take, in

The virtue of Temperance. the actions we perform and in sleeping or wakefulness. The most celebrated Marâthâ Poet and Philosopher, Tukârâma

Mahârâja, gives us all the three necessary or obligatory duties and their benign result when offered to God in one simple sentence thus:—'Moderation in food, honest dealings, and dispassion is the substance of all that is required for salvation' (*Yuktichâ dhâra, nitichâ vyavahâra / vairâgya teñ sâra tarâvayâ //*). It is the nature of action, however,

Nature of actions to fetter. whether good or bad, disinterested or selfish, to fetter (*Karmanâ baddhyate jantuh—Smriti*) just as it is the nature of poison to

kill. Disinterested actions would, therefore, take you to the abode of the deceased ancestors (*Karmanâ pitrilokah—Shruti*) as they are themselves unable to prevent the cycle of births and deaths. But as even the most deadly poisons

Sacrifice secures immortality. put into the hands of a skilled physician are able to save life, so the very actions, which are the harbingers of death, offered

as sacrifice to the Personal God are able to secure immortality (*Yajnârthât karmano'nyatra loko'yam karmabandhanah—B. G. III. 9*). The part, which the offering of disinterested actions to God plays in this machinery of

It destroys a portion of Kriyamâna and purifies mind. Karma (action), is that it purifies the mind and destroys the gold shackles of the impressions of merit called '*Kriyamâna*' which they leave on the mind or reason

(*Brahmanyâdhâya karmâni sangam tyaktvâ karoti yah / lipyate na sa pâpena padmapatramivâmbhasâ // Kâyena manasâ buddhyâ kevalairindriyairapi / Yoginah karma kurvanti sangam tyaktvâtmashuddhaye //* *B. G. V. 10-11*), and which, if one dies without the knowledge of the Self, are added to the impressions of the previous lives.

stored in the reason and known by the name of 'Sanchita' out of which 'Prârabdha' or provision for each life at a time is made. The iron shackles of sin of the rest of the Kriyamâna, caused by the actions not offered to or not accepted by God, because they are optional (*Sakâma*) or forbidden (*Nishiddha*), and the whole burden of the Sanchita, which consists of merit and sin (*Sukrita dushkrita*)

Prârabdha, Kriyamâna and Sanchita.

Rest of Kriyamâna and whole Sanchita destroyed by Divine Knowledge.

are both annulled by the miraculous power of Divine Knowledge. Prârabdha, of course, must be exhausted by enjoyment alone (*Prârabdha sare bhogēñ / sanchita jale chittachaitanya yogēñ / karmahetu prakritiviyogēñ / sâkshi hotâñ buddhisa lepa na lâge kriyamânâchâ // Yathârthadîpikâ*).

7. Thus, True Faith (*Sachchhraddhâ*) is practically the Dâsyâ Rasa (emotion of the servant to the master) of the Vaishnavas or the Navavidhâ Bhakti (nine-fold love) of the Bhâgavatas, for, says Vâmana Pandita, 'The secret of service is the sacrifice of all actions to God, which is also the first principle of the Bhâgavata religion (*Dâsyâcheñ Mâzyâ heñchi varma / kiñ Maja arpi sarva karma / mukhya prathamâ Bhâgavata Dharma / sarva karma samrpana Maja-lâgiñ//*). It is for this reason that in the Bhagavad-Gitâ,¹

1 To those who urge that we don't find moral instruction in the Bhagavad-Gitâ, the late Mr. Brooks says "Suffice it to point out here that this whole passage III. 37-43 (and verse III. 34, above, as well) states definitely in unmistakable, unarguable terms that desire, anger, selfish impulse in all its forms, is the enemy against whom Shri Krishna calls Arjuna to arms. If this is not moral instruction, and of the broadest, clearest, best, we may as well give up trying what is.—*Kurukshetra* by F. T. Brooks.

which may safely be called the Bible of the world, Shri Krishna gives Arjuna the following general advice in Chapter IX. 27 for securing the love of God. "Whatever you do, whatever you eat, whatever you sacrifice, whatever

Bhagavad-dâsya
or emotion of
servant to the
master.

you give, whatever penance you perform, O Kaunteya (son of Kunti) !, do that as an offering to Me" (*Yatkaroshi yadashnâsi..... tatkurushva Madarpanam*). This is exactly what Vâmana Pandita means by Bhagavad-

dâsya (*Sukrita vaidika laukika Pândavâ / Maja samarpuni tuñ kari tândavâ // Karisi homisi bhakshisi desi re / Maja madheñcha samarpita teñ shire //*). Similarly, in Shri Bhâgavata this disinterested offering to the Supreme Being (*Nârâyana*) of all the actions that we do with our body, words, mind, or by the force of the inherent tendencies of previous lives (*Kâyena vâchâ manasendriyairvâ bud-dhyâtmanâvâ'nusritasvabhâvât / karoti yadyatsakalam paraşmai Nârâyanâyeti samarpayettat*), during the twenty-four hours of day and night, is regarded as the highest service we can render to Him who is ever content with His own Bliss and who has no body, no senses and therefore no desire whatever (*Nitya triptah*). Thus, even

Nava vidhâ
Bhakti or Nine-
fold Love.

the nine modes of worship viz., (1) Listening to talks and songs about the Lord, (2) Singing of His praises, (3) Remembering His names and glories, (4) Service at His

feet, (5) Adoration, (6) Salutation, (7) Servitude, (8) Friendship and (9) Self-dedication (*Shravanam kirtanam Vishnoh smaranam pādasevanam / archanam vandanam dâsyam sakhyamâtmanivedanam // Iti puñsârpita Vishnorbhakti-schennavalakshanâ / kriyate Bhagavachchhraddhâ tan-manye'dhitamuttamam* //) recommended there, are so many means to be practised by the Lovers of God for the purpose of offering them as sacrifice to Him. Both the Dâsya

Rasa and the Navavidhâ Bhakti originate in Faith and develop Faith. For, when the knowledge-seeker calls himself a servant of God (*Vishnu Dâsa*), his love is not the love of an ordinary servant working only for wages but it is the love of a most faithful servant working disinterestedly like Hanumâna, who loves his master with all his heart and soul. "Râmachandra, God incarnate", says Shri Râmakrishna Paramahansa, "worked hard to throw a bridge over that part of the sea which separates Ceylon from the main-land of India. But as if to prove to the world the majesty, the omnipotence of Faith, He gave it to His devotee the great Hanumâna to cross the ocean by the unaided power of Faith." The word '*servantine*' may be coined, for want of a suitable adjective, to express this kind of Emotion. In the same way, the love of the knowledge-seeker, who performs the nine-fold duty of a Bhâgavata, is not the love of a Pluralist or worshipper of other Gods, based on worldly motives, but it is the love of the worshipper of the God of Gods entertained solely for the purpose of Self-realization, which he implicitly *believes* is in His gift alone. Therefore, both the Bhagavad-Gitâ and Shri Bhâgavata declare unequivocally the necessity of Faith in the case of the knowledge-seeker (*Jijnâsu*) by saying 'one who is full of faith obtains knowledge' (*Shraddhâvâllabhate jñānam—B. G. IV. 39*) and "these sullied hearts of Râjasa and Tâmasa men as well as of those of impure Sattva are not as much purified by means of learning, charity, asceticism and religious practices as by the Firm Faith produced by their ears being filled with the praises of Thy Glory, O worshipful Lord !, in the company of saints" (*Shuddhir-nrindm na tu tathedya durâshayânâm vidyâshrutâdhyayanadânatapahkriyâbhih / sattvâtmanâmrishabha te yashasi*).

pravriddhāsachchhraddhayā shravanasambhritayā yathā syāt //).

8. What else then can be the Karma Yoga of the Yogins, especially when ‘Karma’ or action is nothing but that which pleases God (*Tat karma Haritosham*) as defined by Nârada in Shri Bhâgavata IV. 29. 49 and ‘Yoga’¹ means the ‘Worship of God’ in ‘*Yoga sannyasta karmānam*’—B. G. IV. 41 ? Nay, Yoga is the very heart which always thinks of God and worships Him in every thing (*Maniñ Ishvarâche charana / sarva bhâveñ tyâsa sharana / aiseñ jeñ antahkarana / Yoga mhanâveñ tayâlâ //*), as explained by Vâmana Pandita in Yathârthadipikâ. ‘Karma’² Yoga’ or the path of action, therefore, means “*Nishkâma Ishvarârpana*” or disinterested sacrifice to

God (*Karmayogâcheñ lakshana / dona adhyâya Kamalekshana / bolilâ kiñ Nishkâma Ishvarârpana / tochi Karma Yoga //* *Yathârthadipikâ*). The following passages from Swâmi Vivekânandâ’s works, Babu Rabindranath Tagore’s Gitânjali and the Light of the Avestâ and the Gâthâs give us a clear idea of what ‘Karma Yoga’ really is:—(1) “The word ‘Karma’ is derived from the Sanskrit ‘Kri’ to do ; everything that is done is Karma. Technically, the word has the meaning of the effects of actions. But in Karma Yoga we have simply to do with the word

Swâmi Vivekânanda on Karma Yoga.

1 ‘Yoga sannyasta karmâ’ mhanije / yogiñ samarpi karmavrinda karisi jeñ jeñ / tevhân ‘yoga’ shabdeñ ghetaleñ pâhije Ishvarârâdhana // *Yathârthadipikâ*.

2 Thus, not being motivated by *Karmaphala* or personal gain, acting without *Sanga* i. e., impersonally—such is the negative definition of Karma Yoga. But the elimination of wrong motives is not enough. Negative precept is broomstick morality at best—fit but to clear the way for something positive. That something positive is *Sacrifice*.—*Gospel of Life. Vol. I.*

'Karma' as meaning work. It (work) is a part of nature's foundation and goes on always. Our goal in life is freedom, through unselfishness. And according to Karma Yoga that goal is to be reached by means of work. The Karma Yogin asks us therefore not to have any motives to work, other than the inborn love of freedom and tells us moreover to be beyond the common wordly motives. 'To work you have the right, but not to the fruits thereof'—thus says the Karma Yogin, and man can train himself to practise that always. For, he who does good work in order to get to heaven even binds himself down; and work done with any the least selfish motive, instead of making us free, forges one more chain for our feet—so says the Karma Yogin. Thus, the only way for us is to give up all the fruits of work and to be unattached to them. Know that this world is not we, nor are we this world; that we are really not the body and that we really do not work. For, we are the Self, eternally at rest and at peace".—*Swami Vivekānanda*.

(2) "I had gone a-begging from door to door in the village path, when Thy golden chariot appeared in the distance like a gorgeous dream and I wondered who was this king of all kings !

Rabindranāth
Tagore's idea of
Karma Yoga.

My hopes rose high and methought my evil days were at an end, and I stood waiting for alms to be given unasked and for wealth scattered on all sides in the dust.

The chariot stopped where I stood. Thy glance fell on me and Thou camest down with a smile. I felt that the luck of my life had come at last. Then of a sudden Thou didst hold out Thy right hand and say 'what hast thou to give to Me ?'

Ah, what a kingly jest was it to open Thy palm to a beggar to beg ! I was confused and stood undecided, and

then from my wallet I slowly took out the least little grain of corn and gave it to Thee.

But how great my surprise when at the day's end I emptied my bag on the floor to find a least grain of gold among the poor heap. I bitterly wept and wished that I had the heart to give Thee my all."—*Gitanjali* No. 50.

(3) "Zarthushtra sacrifices the soul of his body and the excellence of pure mind for the sake of Ahurmazda. For the sake of righteousness he also sacrifices the authority (reward) of (good) actions and even the (reward of) obedience to the behests of religion."—*Yasna XXVIII*.

Commentary:—"Here is glorious heroism, that invites imitation. When the whole being and all the good that comes out of it are laid at the feet of Mazda, the sacrifice is complete, and the way is swiftly crossed. It appears

Karma Yoga
and Zoroastrianism.

obvious that good actions have a value, like any currency that we have in precious metals. A large number of good deeds, then, is equivalent to wealth on earth and a means of wielding authority, on high planes. Obedience to the injunctions of Religion (Devotion) must be included in the category of meritorious deeds. All the authority available through them, has to be sacrificed for the sake of obtaining true righteousness. Work then never for the *fruit* of actions, but because it is a loving duty of yours to do so. Renounce all rewards of conduct and let the Lord use them, as current coin, in the way that He deems most acceptable to Himself. Thus alone by voluntary gift, can man deprive himself of his claim on Nature for a full recompense, which otherwise is placed at his disposal in the fullness of time."

"All deeds, words and prayers bestowing immortality, righteousness, authority and happiness, I first dedicate to Thee, O Ahura."—*Yasna XXXIV*. Commentary:—"This

para is pierced by the golden thread that runs through the concluding passages of the last Ha. We have seen that sublime knowledge, pure acts, and speech and heart-felt prayers offered as ordained, entitle one to certain rewards. This para refers to the dedication of all such merit-earning acts, speech and prayers to Ahura."—*Light of the Avesta and the Gāthās*.

9. Thus, True Faith, Dâsya Rasa, Navavidhâ Bhakti and Karma Yoga are all one and the same. Their essence is sacrifice¹ (*Nâradastu tadarpitakhila cha rata*), because it alone begets disinterested Love of God (*Jo ina karma niko kare / taje kâma âsakti // Sakala samarpe Ishvarahi*

Sacrifice is a central teaching of all religions.

tabahi upaje Bhakti// Sundaradâsa). 'Sacrifice', therefore, says Mrs. Besant, 'is a central teaching of all great religions.' Its effect is so quick and so wholesome that

on the very day on which the Jijnâsu begins to dedicate all disinterested actions as sacrifice to God, his name is registered in the list of those who are in due course to be favoured with His Grace (*Evam sarva karmen Majalâ / jyâ divasâ pâsuna arpuñ lāgalâ / tyâcha divasâ pâsuna sankalpa amoghaâ Mâzâ jhālâ / kiñ moksha dyâvâcha âtân Mi yâteñ // Yathârthadipikâ*). Nay, He destroys, the very moment the Jijnâsu's name is enlisted, all his bonds and causes him only to perform such worship of Him as He desires for the perfect purification of his heart (*Dâsya Tuzeñ maja di-dhaleñ te kshaniñ, bañdha ashesahi Tvāñ harile / Vâmana sâdhana yâ uparântika, hetu tari Tuze puravile //*). This

Also called Sâttvika abstention.

sacrifice or Sâttvika abstention as it is also called (*Kâryamityeva yatkarma niyatam kriyate'rjuna / sangam tyaktvâ phalam chaiva sa tyāgah sâttviko matah // B. G.*

XVIII. 9), if properly understood, is what is referred to in

1 Shri Vâsudevâkhya samarpanam—*Shruti*.

the Divine warning about the forbidden fruit in the Bible, the neglect of which, we are told, has brought upon mankind all sorts of miseries including death. Sacrifice arises out of action, as there can be no sacrifice without an

True Meaning of Sacrifice. action. Sacrifice (from Latin *Sacer*= sacred and *Facio*= make) is literally that which makes action sacred *i. e.*, that which enables one to avoid the evil results of action *viz.*, bondage (*Karma bandhana*). Sacrifice, therefore, consists in the conviction that all actions are wrought by the qualities of nature and that the seeming actor is not the real doer (*Nāham kartā sarvam etad Brahmaiva kurute tathā / etad Brahmārpanam proktam Rishibhistattvadarshibhih //*), and in having no other desire than knowledge or the Love of God (*Nārastu loka veda vyāpāra nyāsah i. e.*, on the contrary inhibition of desires means the consecration of all customary and spiritual observances to the Supreme). When such a sacrifice begets disinterested Love of God (*Bhakti*), the knowledge-seeker (*Jijnāsu*) indulges in hearing and singing His names¹ and glories (*Ishvarārādhana*) in the company of saints, the securing of which is the result of the Faith of the penitent dualist

Yajnārthāt.....muktasangah samāchara—
B. G. III. 9.

Naishkarmyampyachyutabhāvarjitam na shobhate jnāna-
malam niranjanam / kutah punah sashvadabhadramishvare
na chārpitam karma yadapyakāranam // *Shri Bhāgavata*.

Devāchiya chāde / Devā dyāveñ jeñ jeñ ghade// *Tukārāma Mahārāja*.

1 Palashi Tuñ tari nāma kotheñ neshi / āmhiñ aharnishiñ
nāma ghokuñ // Āmhāpāsoniyāñ jātāñ naye Tuja / teñ heñ
varma bija nāma japuñ // Devā āmhāñ Tuzeñ nāma ho pāhiye /
maga bheti sahaje deneñ lāge // Bhole bhakta āmhiñ chukale-
chi karma / sāmpadaleñ varma Rāmādāsā //

When sacrifice begets Love of God (Bhakti), hearing and singing His names &c. in the company of saints (Ishvarârâdhana) follows.

(*Māganeñ teñ eka heñchi dhe dtāñ / nāma mukhiñ santa sanga deiñ // Tukā mhane nako varapāñga Devā / ghyāvi Māzi sevā bhāve shuddha //*). 'If any man has the Grace to feel Shraddhā (faith)', says Lord Chaitanya, 'he consorts with pious men from which companionship result the hearing and chanting of Krishna's name.' For the same reason, we are

advised in the Gospel of Shri Rāmakrishna that 'we must chant without ceasing the name of God and his great attributes, and we ought always to seek the company of holy men', and we are recom-

Quotations from the works of Indian Saints.

mended by the Saint Kabira the service of the saints as well as of God, because the former make us repeat the name of God

and the latter is the giver of freedom (*Kabira sevā do bhali / eka santa eka Rāma // Rāma hai dātā muktikā / santa japāve nāma //*). We also find in Al Koran Chapter VII 'God hath most excellent Names: therefore call on Him by the Names'. Even in the Bible we are told as follows:—(1) 'Faith cometh by hearing and hearing by the word of God'. (2) 'O give thanks unto the Lord; call upon His name: make known his deeds among people. Sing unto

Quotations from the Koran and the Bible.

Him; sing psalms unto Him; talk ye of all His wondrous works. Glory ye in His holy name; let the heart of them rejoice that seek the Lord'. The prohibition in

Exodus XX. 7 'Thou shalt not take the name of the Lord Thy God in vain', refers only to swearing and cursing by the name of God. The importance of the repetition (*Japa*¹) of the name of God may be gathered from the fact

1 Japa is repeating the Holy Name; through this the devotees rise to the Infinite.—*Swāmi Vivekānanda*.

that it is regarded as one of His emanations (*Vibhuti*) in the Bhagavad-Gitâ (*Yajñānām japa yajnosmi*). "It (*Japa*) is of two kinds—the spoken and the mental. The mental is associated with contemplation by the mind. The spoken is of two kinds—the loud and the low. The loud pronunciation gives the reward as stated (in the Vedas), (while) the low one (gives) a reward thousand

Importance of
taking the name
of God.

times (that), the mental (gives) a reward a crore (of times that).' 'The repetition of the names of God', says the Saint Tukârâma, 'is an easy means for the destruction of the sins of past lives' (*Nâma sankirtana sâdhana paiñsopeñ / jalatila pâpeñ janmântareñ //*). Such is the opinion of all the other saints¹ because it has the authority of the Vedas. It is stated in the Vishnu Purâna also that the singing of God's name is the best means for the dissolution of the various sins as fire is the best dissolver of metals. By keeping the company of saints and by faithfully studying the Shâstras, one may resolve not to do any wrong act but, in spite of this, the inherent tendencies of his past lives are apt to lead him to commit sins against his will (*Buddhih karmânusârini*). The repetition of the names of God will, however, wash them off and render his mind perfectly pure (*Na karuṇ pātaka nishchaya hā ghade, mana tathâpihi pāpa pathiñ pade / jari dhari Harināmaka vitta heñ, ashubhahi shubha*

1. Vedinjo Harikirtaniñcha mahimâ kelâ ase âdareñ / kothense tari Vishnusukta avagheñ shodhoni pâhâ bareñ // Tyâmadhyeñcha tritiya vargahi 'bhavâmitro' ase to mahâ / tyâchihi tisari richâ 'tava tamustotâra' nâmeñ pahâ //. The Richâ referred to is: 'Tamustautârah purvyam yathâvidaritasya garbham janushâ pipartana / âsya jânanto nâma chidvivaktana mahaste Vishno sumatim bhajâmahe // 3 //' (Rig. Sam.).

hoila chitta heñ // Nāmasudhā). The wonderful power of the repetition of God's name and glory may also be gathered from the following quotation from the Life of Lord Gauranga:—"At one time, when the Bhaktas (davotees) complained of very great heat, the Lord suggested Krishnakirtana (hymns about Krishna) as a remedy! One may question the efficacy of Krishna-kirtana as a

remedy for the heat of June. The reply, however, is this. When a man is under an affliction, he takes spirituous liquors to drown his sorrows and sufferings. To a servant of God, Harināma is much more a powerful agent than a strong drink to an ordinary man. It gives rise to ecstasy in the heart and overcomes sorrows and sufferings, even sufferings from heat. Besides, it reminds one of that Loving and All-powerful Friend, who is ceaselessly looking after the welfare of His creatures. The remembrance gives him joy and strength and neutralises the poignancy of his sufferings." The name of God is recommended by all the religions of the world because it

partakes of the nature of both matter and spirit (*Jivā mānavā heñchi kaivalya sācheñ—Rāmadāsa Swāmi*) and is thus able, as a mediator, to introduce man to God. "This Om", says Swāmi Vivekā-

nanda in his '*Bhakti Yoga*', "stands for the name of the whole universe or God. Standing midway between the external world and God, it represents both." We find in the '*Life Science*' that "The Sacred Syllables have wonderful

vibratory power. They have more power to-day than ever before, not only because its potent words and tones, in their combinations, were founded on the Law of Vibration which touches a deep vibratory current in

Krishna-kirtana
as a remedy for
summer heat.

Name stands
midway between
external world
and God.

Vibratory
power of Sacred
Syllables.

the human constitution, but, also because of the velocity they have acquired through constant repetition. Persistent repetition of thought-vibration is omnipotent." The very prayer¹ (*Yasya smrityâ cha nâmoktyâ tapahpujâkriyâdishu nyunam sampurnatâm yâti sadyo vande tamachyutam—Smriti*) to be repeated at the end of all religious rites and

ceremonies to the effect that whatever may have been performed imperfectly may be made perfect by the utterance of the name of the Personal God proves its superiority over all kinds of actions pre-

Significance of the prayer ending all rites and ceremonies.

scribed by the Vedas, Shâstras and Purânas. "The utterance of Thy name", says Shri Bhâgavata, "makes up all that is wanting in the invocation of a Mantra (whether due to wrong pronunciations) or wanting in Tantra (due to wrong sacrificial arrangement) or wanting in place, time and materials of worship." Swâmi Râma Tirtha is said to have been constantly humming 'Om' when not employed in talking, writing or reading. By calling 'Om' as one-syllabled Brahma (*Omityekâksharam Brahma—B. G. VIII. 13*),

'Om' one syllabled Brahma.

Shri Krishna suggests the singing of the other names of God too, such as Hari, Keshava and Nârâyana which are dissyl-

labled, trisyllabled and four-syllabled Brahma respectively. Thus, "there is no difference", as Thakur Haranath says in his '*Upadeshâmrita*', "between Krishna and His name. To the sinner, Krishna's name is far more dear than Krishna Himself; for, Krishna never approaches the sinner, but the latter is at liberty to take His name, and taking His name he can reach Him. We must regard His name as an object of greater endearment to us than He Himself. Tak-

1 Cf. *Pramâdât kurvatâm karma prachyavetâdhvareshtyat / smaranâdetadvishnoh sampurnasyâditi Shrutih //*

Quotations
from Thakur
Haranath and
Lord Chaitanya.

ing His name silently and singing His praise loudly are the stepping stones to Prema.....The mind runs off? Well let it go! Let it go wherever it likes. You need not bother yourself running after it!

You stay where you are and go on with the name. The mind will run away this way and that; but at last quite knocked up, it will return to you of its own accord." Therefore, Lord Chaitanya exclaims with a deep sigh "They call Thee by so many names, they divide Thee, as it were, by them. Yet in each one of these Thy names is to be found Thy omnipotence and Thou reachest the worshipper through any one of them! Neither is there any special¹ time mentioned to take Thy name so long as the soul has intense love for Thee. Thou art so easy of approach! It is my misfortune that I cannot love Thee, O Lord!" "The greatest aid to this practice of

Help of music
towards concen-
tration.

keeping God in memory", says Swâmi Vivekânanda, "is perhaps, sound music. It is said to Nârada, the great teacher of Bhakti, 'I do not live in heaven, nor do I

live in the heart of the Yogis, but where My devotees sing My praise, there am I (*Nâham vasâmi Vaikunthe / yoginâm hridaye ravau / Madbhaktâ yatra gâyanti / tatra tishthâmi Nârada* //)'. Music has such tremendous power over the human mind; it brings it to concentration in a moment." Similarly we find in the Bible, "For, where two or three are gathered together in My name there am I in the midst of them (Matthew, 18. 20)" and "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name O Most High. 2. To show forth Thy loving kindness in

1 Cf. The familiar verse "Tadeva lagnam sudinam tadeva, târâbalam chandrabalam tadeva, vidyâbalam daiva-balam tadeva, Lakshmipate tenghri yugam smarâmi."

the morning and Thy faithfulness every night. 3. Upon

Christianity holds the same views.

an instrument of ten strings, and upon the Psalterry ; upon the harp with a solemn sound (Psalm, 62. I. 3)." Shri Râmakrishna Paramahansa, for this reason, always repeated the names of God, keeping time by clapping his hands.

Thus, the impure love or Faith of the penitent dualist becomes, by the disinterested hearing and singing of the names and glories of God (*Ishvarârdhâna*)

The partially purified love of the penitent dualist is called True Faith.

in the company of saints secured for him by His favour (*Sâdhu sangati Ishvarânu-grahen*), the partially purified love called the True Faith of the Knowledge-seekers or Jijnâsus, the Dâsyâ Rasa of the Vaishnavas, the Navavidhâ Bhakti or the nine-fold love of the Bhâgavatas and the Karma Yoga of the Yogins, which enables them to realise the Self.

10. The necessity of True Faith in spiritual matters is proved by the following miscellaneous quotations:—

Consensus of all religions about the necessity of Faith in spiritual matters.

(1) "We have always heard that religion insists on our having faith. We are required to believe blindly. Now, objectionable as this demand for blind faith

may be, we see on analysing it, that behind it there is a great truth. What it really means is what we are now considering. The mind is not to be ruffled by vain arguments, because arguments will never bring us to know God.

Swâmi Vivekānanda.

That knowledge is a question of experience and not of argument.....Indeed, the man, who asks you to believe anything blindly

degrades himself and, if you obey, degrades you also. The only claim that the world's sages can make upon our belief, lies in the fact that they have analysed their own

minds, and discovered the truths of which they speak, and can promise us that if we do likewise, we shall perceive them too. Then only we shall believe and not before. This is the whole foundation of religion".—*Swāmi Vivekānanda*.

(2) "Once you get Faith your work is done. Verily, verily there is nothing higher than Faith."—*Shri Rāmakrishna Paramahansa. Gospel of Shri Rāmakrishna.*

(3) "Set aside all consciousness of learning, for, what is required here is Faith (*Thevā jāniva gunduna / yetheñ bhāvachi kārana //*). Saint Tukārāma. Tukā says Faith will force God to come to you (*Tukā mhane bhāva / javali dharuni āni Deva //*)."

(4) "Even Faith, Shraddhā which has given special offence as a requisite for philosophy and ought to begin with *de omnibus dubitare*, Prof. Max Muller. has its legitimate place in the Vedānta philosophy, for, like Kant's philosophy, it leads us on to see that many things are beyond the limits of human understanding and must be accepted or believed, without being understood."—*Max Muller*.

(5) "Reason can but ascertain the profound difficulties of our condition, it cannot remove them; it has no work, it makes no beginning, it does but continually fall back, till it is content to be a little child, and to follow where Faith guides it."—*Newman's Sermons.*

(6) "And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus apart and said, Why could not we caste him out? And Jesus said unto them Because of your unbelief;

for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—*Matthew, Chapter XIV. 18-20.*

(7) "Whom, we, that have not seen Thy face,
Tennyson. By faith, and faith alone, embrace,
Believing where we cannot prove."—

Tennyson's 'In Memoriam'.

(8) "This book (Dinkard) teaches that *Faith* along
Dinkard. with *Wisdom* and *Experience* is necessarily
required in a man to know the deity, for,
without faith one cannot believe in *Divine existence whose
nature is invisible and imperceptible.*"—*Zoroaster and
Zoroastrianism by Mistri.*

(9) "I believe Thee to be the best being of all, the
The Gâthâs. source of light for the world. Everybody
shall choose Thee (believe in Thee) as the
source of light. Thee, Mazda, most beneficent spirit etc."—
Yasna XLIII, Verse 2.

(10) "The Mahomedans divide their religion which, as
The Koran. I just now said, they call *Islam* into two
distinct parts; *Iman i. e.,* faith or theory
and *Din i. e.,* religion or practice."—*The Koran by Sale.*

Nay, even in worldly matters if there be no faith
between masters and servants, parents and
Necessity of children, husbands and wives everything
Faith even in will come to a standstill. Social facts
worldly matters. exist in virtue of 'precursive faith in one
another of those immediately concerned.

11. The knowledge-seekers (*Jijnâsu*) are called
'*Yatayah*' in *Bhagavad-Gitâ IV. 28* and their efforts

'*Saddhyāya jñāna yajnah*', which are the '*Sādhana-chaturshthaya*' or the four means of purification mentioned in the *Varāha Upanishada* for securing knowledge viz., (1) *Ātmānātma Viveka* or the discrimination of the eternal from the non-eternal by the

Sādhana Chaturshthaya or the four means of purification.

hearing of the *Shāstras* in the company of Saints (*Moksha-hetumāha satām sangatirevātra kâranam prathamam smritamiti* /); (2) *Ihāmutrāphalabhogavirakti* or indifference to the enjoyment of this and other worlds (*Sannyāsa*¹ or the abandonment of all kinds of optional duties or work with motives i. e., *Sakāma Karma*); (3) *Shamadamādishat* or the acquisition of the six virtues (*Shama* or allegiance to God i. e., *Tyāga*² called *Karma Yoga* or sacrifice to God of the necessary duties performed disinterestedly and also known as '*Nishkāma Ishvarārpana*'; *Dama* or restraint of senses; *Uparati* or '*Nivritti*' i.e., aversion for sense-objects; *Titikshā* or endurance of pain; *Shraddhā* or faith in the Preceptor and the Vedas, and *Samādhāna* or peace of mind during hearing &c. i. e., '*Shravana*' or *Ishvarārādhana*) and (4) *Mumukshā* or the longing after liberation. The *Ashta*³ *Bhāva* or eight outward symptoms of the heart, thus purified of all sins and qualified to receive knowledge are:—(1) *Stambha* (*Gatinirodha* or motionlessness—not that caused by a sudden shock; (2) *Sveda* or sweat—not that caused by heat or fatigue; (3) *Romāncha* or horripilation—not that caused by shudder; (4) *Svara-*

1 *Kāmyānām karmanām nyāsam sannyāsam kavayo viduh—B. G. XVIII. 2.*

2 *Sarvakarmaphalatyaḡam prāhustyaḡam vichakshanāh—B.G.XVIII. 2.*

3 " *Stambhah svedo'tha romānchah svarabhango'tha vepathuh / vaivarnyamashrupralaya ityashtau sātṭvikāh Smritāh //*".

bhanga or change of voice—not that caused by any disorder in the throat; (5) *Vepathu* or shivering—not that caused by cold or fever; (6) *Vaivarnya* or change of complexion—not that caused by anger, blush etc.; (7) *Ashru* or tears of joy—not weeping and (8) *Pralaya*¹ (*Cheshthâ nirodha*) or deathlike trance—not that caused either by hysteric and other fits or by some of the Hatha-yoga practices, nor that which is the result of inhaling Nitrous Oxide Gas sometimes called Laughing Gas. “How can the soul be purified”, says Shri Krishna in Shri Bhâgavata, XI.14.23-24, “without the devotional emotions, without the pleasurable sensation of horripilation, the melting of the heart, the flow of tears² of joy. Lost in my devotion, My votary has his heart melted, and his speech choked (with emotion); he sometimes weeps and laughs excessively. Such a man of devotion sanctifies the world.” In his commentary on the Shândilya

1 This is expressed by the word ‘Pranipâta’ in ‘Tadviddhi pranipâtena’ (learn that by falling prostrate) in B. G. IV. 34.

Cf. “Yâ bhâveñ pranipâta / karâvâ prakarsheñ sharirâ-
châ nipâta / to dandavata kiñ akasmâta / pade jaisâ tonapâ //
To tonapâ dhakalitâñ pado jâne / pari padalâ to uthoñ neneñ //
kiñ mastakiñ padmahasta bâne / uthe prabhâveñ tayâchyâ //
Achetana danda padalâ / to tonapâ sachetanêñ uchaliâ / taisâ
jadâtmatva jânanâra yâla / uchali kona chidâtmatveñ tyâvân-
chuni // Yathâarthadipikâ.

2 The Bhakta therefore asks of the Lord tears and nothing else; for tears are the knots in the string of love,—and they are therefore so much sweeter! Love without tears is not love at all!! Tears are to Prema, what borax is to gold; both melt and purify.—*Upadeshâmrta* by Thakur Haranâth.

Quotations
from Shri Bhāga-
vata and Svapne-
shvara.

Sutra '*Tatpari shuddhascha gamya loka vallingebhyah*' we are told by Svapne-shvara that "just as the degree of love in ordinary men is inferred from their words, tears, thrill of joy etc., so also the purity of love to God is to be inferred from the like outward expressions". Even Mukundarāja, the Chaucer of Marathi poetry, insists upon the necessity of such outer state of mind for self-realization in his '*Paramāmrta*¹.' In the following extracts from "*The Ancient Wisdom*" and "*Gitanjali*" will be found a vivid description of the inner state of mind of a Jijnāsu thirsting for knowledge:—

(1) "What doth it profit?" sighs the wearied soul.
Inner state of a purified mind. "All is vanity and vexation. Hundreds, yea thousands of times have I possessed, and finally have found disappointment even in possession. These joys are illusions, as bubbles on the stream, fairy-coloured, rain-bow-hued, but bursting at a touch. I am athirst for realities; I have had enough of shadows; I pant for the eternal and the true, for freedom from the limitations that hem me in, that keep me a prisoner amid these changing shows."—*The Ancient Wisdom*.

(2) "That I want Thee, only Thee,—let my heart repeat without end. All desires that detract me, day and night, are false and empty to the core. As the night keeps hidden in its gloom the petition for light, even thus in the depth of my unconsciousness rings the cry—I want Thee, only Thee. As the storm still seeks its end in peace when it strikes against peace with all its might, even thus my rebellion strikes against Thy love and still its cry is, I want Thee, only Thee".—*Gitanjali* No. 38.

1. Svedakampādi uthati / ashta sātṭvikabhāva pragatati / pāve sāmrajya sampatti / ranka jaisā //.

Unless one secures such a state¹ of mind by pure devotion, the instruction of the Preceptor will be futile, for, says² the Sage Vasishtha to Shri Râma in Yogavâsishtha, that the instruction of the master is a mere matter of form. The principal cause of knowledge is the purified reason of the disciple. The same³ idea is expressed by the Saint Tukârâma in the following poem:—"If the water is not clean, what can soap do? In the same way, to one whose mind is not purified, what can instruction do? If a tree does not bear flower or fruit, what can the spring do? If a sterile woman does not get children, what can the husband do? If the husband is impotent, what can the wife do? If the life passes away, what work can the body do? Tukâ says without water there can be no crops." The reason is simple enough. The impurity of mind being the pin of the chain which fastens the individual soul, it is evident that unless Sattva or the mind is freed from the impurities of Rajas and Tamas, he cannot be free (*Prakriti shrinkhalâ to baddha / khilâ:shrinkhalechâ mana*

1 Nayanam galadashru dhârayâ vadanam gadgadrud-dhayâgirâ / pulakairnichitam vapuh kadâ tava nâmagrahane bhavishyati // *Lord Chaitanya.*

2 Upadeshakramo Râma vyavasthâmâtra pâlanam / jnaptestu kâranam shuddhâ shishya prajnaiva kevalâ // *Yogavâsishtha.*

3 Nâhiñ nirmala jivana / kâya karila sâbana // Taisi chitta shuddhi nâhiñ / tyâsa bodha karila kâyi // Vriksha na dhari pushpa-phala / kâya karila vasanta kâla // Vâñje na hoti lekureñ / kâya kije tyâ bhratâreñ // Napuñsakâ purushâsi / kâya karila bâila tyâsi // Prâna gelyâ sharira / kâya karila vyavahâra // Tukâ mhana jivane vina / pika navhe navhe jâna //

ashuddha / teñ sattva mana rajatamāvegaleñ hotāñ shuddha / tyāsa moksha // Yathārthadīpikā).

12. To such ripe knowledge-seekers ('*Vishuddha sat-tvastastu*' and '*Hridā manishā manasā-bhiklīpto*'—*Shruti*), the Lord, in the form of the Preceptor (*Sadguru*), gives complete knowledge (*Dadāmi buddhiyogam*—*B.G.X.10*) which enables them to attain to Him (*Yena Mam upayānti te*—*B.G.X.10*). To make Himself, however, more clear about the nature of the knowledge (*Buddhiyogam* lit. union of reason with God or the Self) which Shri Krishna imparts, He says that out of compassion for them alone (*Teshāmevānukampārtham*) who seek not freedom but love, He dwells in their hearts and from there destroys (*Nāshayāmi*) the darkness (*tamah*) of their ignorance of the Self by the lamp of Vyatiraka Knowledge (*Jnānadīpena*) and the false appearance of Illusion born of that ignorance (*Ajnānājam*) by the brilliant light of the sun of Anvaya Knowledge (*Bhāsvatā*). Just as a lamp only helps us to see at night the objects lying in the house, but it is the sun's light alone that can disclose the world outside, so the Vyatireka Knowledge secures only the realization of the rope of the Self, but it is the Anvaya Knowledge alone that can dispel the dark dreadful fear of the serpent of this variegated world, caused by the ignorance of the rope of the Self. In the following passage from Newman's Sermons (Page 279), *Faith* means *Shraddhā*, Knowledge—*Vyatireka Jnāna* and *Wisdom*—*Anvaya Jnāna*:—"Wisdom belongs to the Perfect and more especially to the Preachers of the Gospel; and Faith is the elementary grace which is required of all, especially of hearers. The two are introduced again in a later Chapter of the same

'Vyatireka and Anvaya Bodha' or 'Knowledge and Wisdom'.

Quotation from Newman's Sermons.

Epistle: 'To one is given by the spirit the word of *Wisdom*, to another the word of *Knowledge* by the spirit, to another *Faith*, by the same spirit.'.....The Collect virtually speaks of Faith, when it makes mention of Almighty God's 'Teaching the hearts of His faithful people by the sending to them the light of His Holy Spirit' and of the Wisdom of the Perfect, when it prays God, that 'by the same spirit' we may 'have a right judgment in all things.' By this double Knowledge (*Vyatireka* or Analytic and *Anvaya* or Synthetic), the Jijnâsu is able to remove the second defect of adulteration in his love of God which thus

Unadulterated Love of God. becomes unadulterated, being the love of the Self. In the Chatuhshloki Bhâgavata, the God of Gods Himself delivered such knowledge to Brahmadeva at the beginning of the world

Chatuhshloki Bhâgavata or the Knowledge delivered to Brahmadeva. (*Etâvadeva jijnâsyam tattvajijnâsunt-manah / anvaya vyatirekâbhyâm yah syât sarvatra sarvadâ //*). In Chapter VIII. 3 of the Bhagavad-Gîtâ, by declaring Brahma to be imperishable (*Akshram*), Shri Krishna

causes Arjuna to leave behind everything that is perishable (*Ksharam*) i. e., to separate himself from all the twenty-four elements¹ of which the gross and subtle bodies (Sthula and Sukshma Deha) are composed (*Indriyâni*

Instruction received by Arjuna in both Vyatireka and Anvaya Knowledges in the Bhagavad-Gîtâ. *parânyâhuh.....buddheh paratastu sah // B. G. III. 42*), and to realize the One that cannot be expressed by words (*Yatovâcho nivartante—Shruti*). This is Vyatireka Knowledge (*Heñ jada aiseñ jânuni nirâlâ houni pahâtâñ / Vyatirekeñ chidachid granthi sute tattvatâ //* *Shivarâma Swâmi*).

The swan (*Hansa*) is said to be gifted with

1 Vide Chap. I. p. 43. The so called causal (*Kârana*) and Great Causal (*Mahâ Kârana*) bodies, which mean only igno-

the power of separating milk from water but it is unable to turn the water thus separated into milk. The Preceptor, however, by the help of the Anvaya Knowledge makes the disciple realize¹ that the Imperishable (*Aksharam*) Brahma is the reality (*Paramam*) in the Perishable (*Ksharam*) world from which it is separated by the Vyatireka Knowledge. Thread is the reality (*Parama*) in cloth, earth in pots, gold in ornaments, water in waves and joy in the universe (*Sakala Sachchidânandu hâ ho Anvayâchâ bodhu / to jânâvâ Shivarâmâchâ paripurnâ-nandu //*). So far, Arjuna is given what is called practical knowledge of the Impersonal Brahma or Nirguna Jnâna. And yet, the forms of things as well as the reason

Saguna Jnâna
or the knowledge
that the universe
itself is the Per-
sonal God.

which recognises them still remain to be accounted for. These, which the Nirgunopâsakas (worshippers of the Impersonal Brahma) call Mâyâ or illusion, Arjuna is asked in Chapter IX to realize as God or the Self, being the thought-forms of the

Personal God (*Saguna Brahma*) like His incarnations. This knowledge of the Personal God or Saguna Jnâna named the Royal Science (*Râja Vidyâ*) or the Royal

rance and knowledge of Brahma respectively, are thus described in Chidratnamâlâ:—"Nene aseñ sphurana kârana teñcha mâyâ / jâne tayâsi mhanati muni techi turyâ //". The whole universe known as Virât is the gross body (*Sthula Deha*) of the Universal Soul or the God of Gods. The deities presiding over our reason, mind and senses, forming what is called Hiranyagarbha, is His subtle body (*Sukshma Deha*), Avidyâ or Gunamayi Mâyâ is His causal body (*Kârana Deha*) and Vidyâ or Mula Mâyâ is His great causal body (*Mahâ Karana Deha*).—*Nigamasâra and Bodhasâgara*.

1 Chidâtmatveñ dâvi Guruvara jadeñ sarva sharanâ / Gurutvâchi simâ Hari karitase tyâchi charanâ // *Charama-gurumanjari*.

The five ways
in which it is
imparted to
Arjuna.

Secret (*Rājaguhya*) is imparted to Arjuna in five ways, the first proposition to be realized (*Pashya*) by him being that "All this universe is pervaded by Him of Form Unmanifest" (*Mayā tatamidam sarvam*

jagadavyaktamurtinā—B. G. IX. 4). While Arjuna is swimming in this sea of joy, the Blessed Lord gives out the second proposition that "all entities live in Him" (*Matsthāni sarva bhūtāni*—B. G. IX. 4) to impress upon the mind of the disciple the idea of infinity *i. e.*, to give him the experience of the existence of the Self wherever the mind goes. There are innumerable waves in the ocean, but the human vision can reach upto a certain limit only, that is the horizon, while the infinite ocean, which still remains beyond it, is to be judged by inference from the experience that one actually possesses. Arjuna is thus enjoying his own infinity when suddenly the third proposition that "he does not live in them" (*Nachāham teshvavasthitah*—B. G. IX. 4) strikes upon his ears. The object of this declaration is to do away with the distinction one would be disposed to make between the occupier and the thing occupied by the use of the analogies of the elements, space and such other things as do not suit the purpose. Otherwise, it would be highly

Suitable and
unsuitable analogies.

anomalous to tell first that He pervades every thing, then to admit that all is in Him and now to say that He is in none. The comparisons¹ suggested, therefore, to

1 Yathā khalu saumyaikenaiṣa mritpindena sarvam mrimayam vijnātam syāt—*Śāma Veda*.

Yathā taranga kallolair jalameva sphuratyalam / pātrarupeṇa tāmramhi Brahmāndādyaistathātmatā // *Aparokshānubhūti*.

Ataupamiyate dravinajāti vikalpa pathaiḥ—*Shri Bhāgavata*.

reconcile these three statements are those of the waves and the ocean, the mirage and the rays of the sun, the serpent and the rope and the ornaments and gold. For, of the two parts of each of these several pairs, the second ones such as the ocean, the rays of the sun etc. cannot be said to dwell in the first named *viz.*, the waves, the mirage etc., because the latter are a mere illusion, having no independent existence of their own apart from the former, which represent the really existing things. Here a doubt arises in the mind of Arjuna that if this is so, why should Shri Krishna have said at all that 'all entities live in Him' (*Matsthâni sarva bhutâni—B. G. IX. 4*)? This is cleared by giving utterance to the 4th proposition that 'the entities do not live in Him' (*Nacha Matsthâni bhutâni—B. G. IX. 5*).

Explanation of
the apparent
contradiction in
the propositions.

This apparent contradiction is to be explained in this way:—(1) When Arjuna was told that 'all entities live in God' (*Matsthâni sarva bhutâni*), the entities were assumed to exist from the disciple's standpoint; (2) When he was told that 'He does not live in them' (*Nachâham teshvavastitah—B. G. IX. 4*), Shri Krishna gives his own experience of things and (3) When Arjuna realizes the Truth, the secret that 'the entities do not live in Him' (*Nacha Matsthâni bhutâni—B. G. IX. 5*) is revealed to him. These statements, although they appear to be inconsistent with one another, are all true, because they are made according to the stages of knowledge the hearer has reached. The universe is thus admitted to be an illusion at every one of the four steps, which fact is what is called *Jnânam* or knowledge, but there is means to avoid it. In what light, therefore, is it to be seen? The answer, which is called *Vijnânam* or Supreme Knowledge, is given in the 5th and last proposition *viz.*, that 'it is to be seen as His Divine

Power or Skill' (*Pashya Me Yogamaishvaram*—B. G. IX. 5). This universe, which does not really exist and yet appears, is the power (*Yogam*) of the Personal God or His attribute called 'Aishvarya'. It is this manifestation or form of His which is eulogized in the Vedas (*Sahasra shirshâ purushah &c.—Purushasukta*). Thus, knowledge and ignorance, which liberate and fetter the individual souls respectively, are to be realized as the body¹ of the Personal God created by Him by means of His Mâyâ (illusion). If, after securing

Necessity of
practice for
securing Per-
fection.

complete self-realization, in this way, no attempt is made to destroy the mind or rather to make the reason steady (*Chitta-chaitanya-Yoga*), the Jnâni will have surely to take birth again. The different means,

therefore, employed by the Jnâni (*Arthârthi*) seeking perfection of knowledge (*Siddhi*) and enjoyment of living-freedom (*Jivanmukti*), will be discussed in the next Chapter called Perfect Resignation (*Samprapatti*). Shri Tukârama Mahârâja describes the blissful result of the practical knowledge of the self he gained, in the following words²:—

1 Vidyâvidye Mama tanu viddhyuddhava sharirinâm /
moksha bandha kare âdye mâyayâ Me vinirmite // *Shri Bhagavata*.

Bandha bândhitân kari dâveñ / teñchi pashu soditân
moksha mhanâven / dhanyâcheñ toñ svabhâveñ / dorkhanda
teñ // Jivâñsa vâte avidyâ / jivânsa vâte vidyâ / sarvahi miloni
mâyâ âdyâ / Ishvarâchi // *Yathârthadipikâ*.

2 Âpaleñ marana pâhileñ myân dolân / to jâlâ soholâ
anupamya // Ânandeñ dâtaliñ tinhi tribhuvaneñ sarvâtmaka-
paneñ bhoga jâlâ // Ekadeshiñ hotoñ ahankâreñ âthilâ / tyâchyâ
tyâgen jâlâ sukâla hâ // Phitaleñ sutaka janmamaranâcheñ /
mi mâzyâ sankocheñ duri jâloñ // Nârâyaneñ dilâ vasatisa
thâva / thevuniyân bhâva theloñ pâyîñ // Tukâ mhane dileñ
umatuni jagiñ / ghetaleñ teñ angiñ lâvuniyân //

"I witnessed the death of my body with the eye of my reason and that exultation of self-realization was indeed

Description of
Shri Tukârâmâ's
Self-realiza-
tion.

unique! All the three worlds thrilled with joy when I realized myself to be all. Through egoism I once identified myself with the gross and subtle bodies but through its abandonment I have become infinite. The mourning of births and deaths is over, as I am now far far away from all limitations of ignorance. Nârâyana has given me shelter in His Abode. I will, therefore, keep faith in Him and lie at His feet. Tukâ says the impression or form of the Personal God, which is traceable everywhere in the world, have I assumed on my own Impersonal Self.

CHAPTER III.

PERFECT RESIGNATION

(SAMPRAPATTI).

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥
य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥
न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥

श्रीभगवद्गीता, १८. ६४-६९.

“Once more listen to My Supreme Word, most secret of all; you are beloved of Me and steadfast of heart, therefore, I will speak what is for your welfare. Merge your mind in Me, be My Lover, sacrifice to Me, prostrate yourself before Me, and you will certainly come to Me; I pledge My word, for, you are dear to Me. Abandoning all duties, seek shelter in Me alone; I will release you from all sins, do not grieve. Tell not this to one who lacks deliberation and never to one who has no love for me; nor to one who desires not to listen and who does not wait on you, nor yet to one who calumniates Me. He who shall declare this Supreme Secret among My Lovers extolling love for Me, shall surely come to Me. No one is there amongst men who does dearer service to Me than he, and there shall never be another on earth dearer to Me than he.”—Bhagavad-Gītā, XVIII. 64-69.

1. As far as Amourism is concerned, Shri Shankarâ-
châryâ's work is now over. For, "Ishvara,

The Personal
God of Shankara
Vedânta.

the Personal God of the Shankara Vedânta
is", says the *Soul of India*, "mere Mâyic,
as much as this phenomenal world. And

in the highest state of beatitude this Ishvara passes out
like all other dualities and illusions, and the consciousness
of the one-without-a-second, of the undifferentiated Unity
alone remains. If you are a Monist of this class, if all
your worships and prayers are mere spiritual disciplines
of the same class fundamentally as your baths and ablutions,
that is,—are only means to an end and not an end unto
themselves,—if you believe that when the spirit is purified
by these means and the understanding is finally able to
rest in the sense of the Unity, there will be no need for
these lower and kindergarten cultures; then you may well
and legitimately dismiss the Vaishnavic conception of the
eternal and abiding Rupa or form of the Supreme as
false and fanciful. But not otherwise, my child." Shri

Shri Râmânũ-
jâchârya and Re-
signation to the
Will of God (Pra-
patti.)

Râmânũjâchârya, therefore, with a view
to remove the only defect of condition or
motive now remaining in the aspirant's Love
of God, continues the reform by substituting
Resignation to the Will of God (*Prapatti*)
of the Arthârthi, based especially on the

Shvetashvetara Upanishad text "*Mumukshurvai sharanam
aham prapadye*", or the Sakhya Rasa (emotion of friendship
of the Vaishnavas), or the Prema Bhakti (devotion of love)
of the Bhâgavatas, or the Jnâna Yoga of the Yogins, for
the Ashtânga Yoga (Yoga of eight parts) of Pâtanjali.
This is the means recommended by Shri Krishna to
Arjuna in Chapter XVIII of the Bhagavad-Gitâ. In the
verses quoted at the beginning of this Chapter, He sug-
gests that the knowledge of the Shâstras is a secret

(*Guhyam*), the practical knowledge of the Self is a greater secret (*Guhyât guhyataram*) and the means which make it

The greatest perfect is the greatest of all the secrets of all secrets. (*Sarva guhyatamam*). This last is the

Supreme Word which the Blessed Lord wishes Arjuna to hear from Him (*Shrunu Me paramam vachah*). As the subject, however, was already discussed in Chapter XII, He says that, on account of its importance He is going to give its substance in Chapter XVIII again (*Bhuyah*) for the guidance of Arjuna as well as of all of us. The reasons he gives for his declaring (*Vakshyâmi*) this most mysterious Truth are that (1) Arjuna being His friend and lover is very dear to Him (*Ishto'si Me*), (2) he is steadfast (*Dridhamati*) and would not change the resolution which he has once made of fighting and (3) the last word is for his good (*Te hitam*) i. e., it will make his reason steady and enable him to enjoy Living-Freedom.

2. If the aspirant is fortunate enough to enjoy the company of the Preceptor for a sufficient

Achâryopâsanâ
or worship of the
Preceptor alone
suffices to secure
perfection.

period after Self-realization (*Gurupâsoni ghyâveñ Jnâna / maga to Ishvara mhanoni tyâcheñ bhajana / tyâ bhajaneñ bânatase samâdhâna / jeñ upadeshileñ teñ jnânachi bimbateñ Shruti mhane// Yathârthadipikâ*),

the daily routine of hearing and singing (*Shravana kirtana*) through which, in that case, he must go, will alone enable him first to concentrate his mind in the Self or the Impersonal Brahma and then to realize easily the universe to be the Self or the Personal God (*Shravana kirtana bhakti jasi jasi, Hari kripâ abhivridhhi tasi tasi / jasi kripâ upaje Madhusudanâ, tasi tasi aguniñ sthîratâ manâ// Jasi jasi sthîratâ Harichi dayâ, tasatasâ avalokila to tayâ / maniñ taranga ahankritichâ kasâ, maga uthe ? jari nischaya hâ asâ // Brahmastuti*) without any special efforts.

Otherwise, he has to follow the advice given in Chapter XII. 8 of the Bhagavad-Gitâ, where Arjuna is asked to see with his mind the universe as the Form of the Personal God and to penetrate his reason into the Self that dwells in it, so that after the death of his physical body he might, without doubt, enter into Him (*Mayyeva mana*

The essence of
Perfect Resigna-
tion and its result

adhatva Mayi buddhim niveshaya / nivasi-

shasi Mayyeva'ata urdhvam na sanshayah//).

The student will be able to do this with ease only if he secures the quality of Perfect Resignation or Absolute Self-Surrender (*Matparah* —B. G. XII. 6) called Prapatti or Sharanâgati by Shri Râmânujâchârya. "Resignation to the will of God", says

Butler on Re-
signation.

Joseph Butler in Sermon XIV, "is the whole of piety; it includes in it all that is good, and is a source of the most settled quiet

and composure of mind. Nature teaches and inclines us to take up with our lot; the consideration that the course of things is unalterable hath a tendency to quiet the mind under it, to beget a submission of temper to it; but when we can add that this unalterable course is appointed and continued by Infinite Wisdom and Goodness how absolute should be our submission how entire our trust and dependence? Our resignation to the will of God may be said to be perfect, when our will is lost and resolved up into His; when we rest in His will as our end, as being itself most just and right and good." The difference between

The Functions
of Mind and
Reason.

mind (*Manas*) and Reason (*Buddhi*) is that the former deals with the forms of things and the latter determines what they really are. The mind, for instance, sees the

trunk, tail, tusk and other parts of the body of an elephant, but it is the reason that determines the animal seen to be an elephant. Shri Krishna, therefore, asks Arjuna to keep

his mind fixed on Him only (*Mayyeva¹ mana ādhatsva*) that is to meditate on the whole animate and inanimate world as the form of the Personal God. But this is not possible until he is able to realize the spirit or the Self in it. He is, therefore, asked to enter his reason too into Him (*Mayi buddhim niveshaya*) because that subtler or purer faculty alone can grasp the Universal Soul. This is the course which the worshippers of the Personal God have to adopt for making their reason steady after Self-

realization ('*Yastu sarvāni bhūtāni ātm-
anyevānupashyati / ātmānam sarva bhute-
shu na tato vijugupsyate //*' Shruti and '*Yo
Mām pashyati sarvatra sarvancha Mayi*

The lover of
God never fails
in Yoga.

*pashyati / tasyāham na pranashyāmi sa cha Me na prana-
shyati //*' B. G. VI. 30). The Nirgunopāsakas or the worshippers of the Impersonal Brahma achieve it by undergoing the worries of the Ashtānga Yoga or the Yoga of eight parts (*Kleshodhikatarasteshāmavyaktāsakta chetasām—B. G. XII. 5*). To the lovers of the Personal God, however, it is an easy task through His Grace. The reason is that the former, whose minds are bent wholly on the unqualified Impersonal Brahma (*Avyaktāsakta chetasām*) that knows neither justice nor mercy, have to depend upon their own efforts in controlling their senses for want of the assistance which the latter (*Bhaktas*)

The worries of
the Nirgunopā-
sakas.

1 Tasmāt sarveshu kâleshu Mām anusmara—B. G. VIII. 7.

Dolāñ jeñ pāhāveñ / kâniñ hâna aikāveñ / maniñ jeñ
bhāvāveñ / bolāveñ jeñ // Teñ ântu bâhiri āghaveñ / Michi
karuni ghālāveñ / maga sarviñ kâliñ svabhāveñ / Michi âheñ //
Jnāneshvari.

Ananyachetāh satatam—B. G. VIII. 14.

Mhanaje vishva Bhagavadrupeñ / lakshito ananya chit-
svarupeñ / yâ anubhavāchyâ pratāpeñ / ananyachitta satata
sarvakâliñ // *Yathārthadipikā.*

receive from the Personal God on account of His nature of the Kalpavriksha (wishing-tree) in subduing the desires which divert the mind from the study of Brahma. Now, a question arises viz., 'Why should there be any difficulty

Cause of difficulty in practicing Yoga.

at all in the progress of the Yogis when they have already realized Brahma?' The reply is that the worshippers being embodied beings, that is, beings who are accustomed to regard their bodies to be themselves owing to the inherent tendencies of countless lives, and the object of worship being Impersonal, their assimilation becomes a very difficult task (*Avyaktâhi gatirduhkham dehavadbhiravâpyate*) on account of their heterogeneous natures. Their position resembles that of the fish taken out of water and put on hot ground. Under such circumstances how could they avoid feeling pain? In the case of the

Advantage which the Bhaktas enjoy.

Lovers of God, however, if the mind does not concentrate easily, they at once begin to sing the Lord's praises, which remove the impurities that come in the way and enable it to enjoy the absorption (*Samâdhi*) it longs for. As regards the different goals of these two classes of worshippers, we are told that, on the death of their physical bodies, the Nirgunopâsakas are assimilated in God's Impersonal Nature ('*Prâpnuvanti Mameva*'—*B. G. XII. 4* and '*Âtân tyânchi gati / sâñge kiñ te pâvati Majachiprati / Mi jo Nirguna tyâ Mâteñ pâvati / artha aisâ //*'—*Yathârthadipikâ*), whereas the Bhaktas finally enter in

The different goals of the two classes of worshippers.

the Personal God alone (*Nivasishyasi Mayyeva*) after the dissolution of their body (*Atha urdhvam*) in such a way, that they dwell there permanently and, on account of the exhaustion of their Prârabha, are not required to return to it, as they had to do when

they were alive. Of this, there is no doubt (*Na sanshayah*).

3. At the end of Chapter VI of the Bhagavad-Gitâ, the Great Master asked His favourite disciple to become a Yogi as well as a Bhakta, as that was in his opinion the *summum bonum* of Human Life (*Yoginâ-mapi sarveshâm Madgatenântarâtmanâ / shraddhâvân bhajate yo Mâm sa me yukta-tamo matah // B. G. VI. 47*). Arjuna, how-

ever, could not understand how this union of two heterogeneous elements was possible, as he thought a Yogi to be a worshipper of the Impersonal God (*Nirguna Brahma*) and a Bhakta to be a worshipper of the Personal God, such as Râma or Krishna, having some definite form, and that the two different modes of worship must naturally clash with each other. The reason of the misunderstanding was his ignorance of the fact that the forms of the animate and inanimate objects which make up this universe are assumed by the Personal God (*Saguna Brahma = Brahma + Mâyâ*) who is described in the Vedas as "without hands and feet, yet grasping and moving, seeing without eyes, hearing without ears", in accordance with the actions and desires of the individual souls (*Jivas*) just as the so called incarnations of Râma and Krishna are the forms assumed by Him for their salvation. The Personal God, therefore, regards the Universe as His body exactly as He does His incarnations, although He is always conscious that His nature is Impersonal (*Nirguna*). The

The main difference between a Nirgunopâsaka and a Bhakta.

Nirgunopâsaka too, who has studied both the Vyatireka and Anvaya Yogas identifies himself with the Impersonal God (*Nirguna Brahma*) pervading the Universe but neglects the forms he sees as mere Mâyâ (Illusion) from which he can expect nothing.

The Saguna Bhakta, however, in addition to the knowledge of the Impersonal Brahma, which the Nirgunopâsaka possesses (*Ananyenaiva yogena Mâm dhyâdyanta upâsate—B. G. XII. 6*), entertains extreme love for the material universe as well as for all the Divine Incarnations as being alike the forms of the Personal God (*Saguna Brahma*), and dedicates all actions to Him holding Him as the highest of all beings (*Ye tu sarvâni karmâni Mayi sannyasya Mâtparâh—B. G. XII. 6*). Thus the Personal God becomes speedily his deliverer from the ocean of births and deaths (*Teshâmaham samuddhartâ mrityu sansâra sâgarât/ bhavâmi na chirât—B. G. XII. 7*) by making his reason steady without difficulty, because His nature of the Kalpavriksha forces Him to fulfil the desires of those whose minds are always infused in Him (*Mayyâveshitachetasâm.—B. G. XII. 7*).

4. The aspirant who after Self-realization abandons the worship of the Personal God and practises Yoga for attaining perfection, is called a Vyatireka Yogi. His practice of Yoga consists of eight steps known as Ashtângas. They are:—(1) *Yama* or Self-restraint, (2) *Niyama* or observance, (3) *Âsana* or posture, (4) *Prânyâma* or control of life-breaths, (5) *Dhyâna* or meditation, (6) *Dhâranâ* or concentration, (7) *Pratyâhâra* or abstraction and (8) *Samâdhi* or absorption. The main obstacles in the way of the Yogi are:—(1) Sleep (*Laya*) and (2) Outer attractions (*Vikshepa*). The former is avoided by moderation in food¹ and exercise (*Yuktâhâra vihârasya*) and in sleeping

1 The result of the latest scientific investigations with regard to the use of flesh and stimulants may be gathered from the following quotations:—"In a word, man is provided neither with the teeth to cut flesh, nor the power to hold its poisonous

and wakefulness (*Yukta svapnāvabodhasya*), and the latter by abstraction (*Pratyāhāra*)

How are they to be avoided? which is defined in the Shândilya Upanishad as "the drawing away of the organs

from attaching themselves to the objects of senses and contemplating upon everything that one sees as *Âtmâ*."

Shri Shankarâchârya calls it 'the merging of consciousness in Brahma by realizing the Self in all objects.' When the aspirant begins the practice of Yoga (*Yogābhyāsa*) he is an

Ārurukshu or seeker of the Yoga-state

Arurukshu. which is a severance of all connection with pain. When he is, however, able to enjoy

in his concentration the endless Bliss (*Sukhamātyāntikam*) of the Self, he is said to be attuned (*Yukta*) or enthroned

in Yoga (*Yogārudha*). "One should earnestly practise this unconventional bliss," says Shri Shankarâchârya, "until it will

Yukta or Yogārudha.

salts in solution and pass them out of his body; whilst the carnivore is provided with these powers to a very considerable extent.

It has been truly said that the man who relies upon stimulants for strength is lost, for he is drawing upon a reserve fund, which is not completely replaced, and physiological bankruptcy must inevitably ensue. This is what the stimulants such as, tea, coffee, alcohol, tobacco, opium and cocaine do for those who trust in them; they none of them introduce albumen, available for conversion into force and urea, they merely aid the calling out of reserves.

These stimulants are necessary, however, to flesh-eaters, and the reason is simple, for on all flesh diets they are constantly taking uric acid and the Xanthins, and these are first stimulants and afterwards depressants. They unnecessarily call out the reserves and then plunge all into depression and feeble nutrition by blocking the circulation; and while this is going on, other stimulants, such as alcohol, tobacco, or tea, must be called in to keep things going.

obediently spring up of its own accord in an instant at the will of the individual" (*Yunjannevam saddtmdnam Yogi*

Perfection or
Siddhi of the
Vyatireka Yogi.

vigatakalmashah / sukhena Brahmasans-
parshamatyantam sukhamashnute // B. G.

VI. 28). This is the perfection (*Siddhi*)
of the Vyatireka Yogi. When he, however,

rises from his Samâdhi and is in a state called Vyut-
thâna, he cannot help seeing this world of miseries, and
feeling that it is real. Under these cir-

He secures
salvation but not
living-freedom.

cumstances how can he be said to enjoy
living-freedom ?

5. When the aspirant attempts to realize the Impersonal Brahma in the Universe he is said to be an Anvaya

It follows that the only way to get clear of stimulants is to give them up; If any are retained you must of necessity be led to take more and gradually to add others which are more powerful."—*'Diet and Food' by Alexander Haig, M. A., M. D.*

(1) A given area of ground, consecrated to the culture of corn, vegetables, and fruit, and to pasturage sufficient to meet the needs of a non-flesh-eating people, would yield provision capable of sustaining a population about six times greater than the same area as at present distributed.

(2) A vegetable dietary, to which even cheese, butter and milk are added, costs per head three or four times less than a mixed dietary of flesh and vegetables. Hence the economy of land, the economy of expense, and consequently both national and private wealth and prosperity would be enormously increased by a return to the dietic habits indicated as natural to man by his physical structure and by his moral instincts. It has now been shown—briefly indeed, but I trust sufficiently—what support for the system, advocated in these pages is derived from the facts of comparative anatomy, physiology, history, chemistry, and political and social economy; what corroboration for its doctrines is furnished by the actual experience of modern nations and communities, by the testimony of experimental medicine and by the consideration of the moral duties we owe to our own kind and to the races below us.—*The Perfect Way in Diet by Anna Kingsford, M. D.*

Yogi (*Purushānna param kinchitsā kāshtā
Anvaya Yogi. sāt parā gatih—Shruti*). The Shruti (*Vij-
nānam Brahma chedveda tasmāchenna*

*pramādyati / sharīram pāpmano hitvā sarvānkāmānsama-
shnute //*) says that if the aspirant acquires Anvaya Know-
ledge and does not forget it, he kills desire (*Pāpmano*)
and enjoys living-freedom. But about Vyatireka Yogi it
says only that he fears no one (*Na bibheti kutaschana*)
which means he obtains salvation. About the Anvaya
Yogi the Bhagavad-Gītā says "He whose Self (purified
reason) has been attuned by Yoga, viewing all with eye of

Perfection or
Siddhi of Anvaya
Yogi.

sameness sees the Self abiding in all be-
ings and all beings in the Self" (*Sarva
bhutasthamātmānam sarvabhutāni chāt-
mani / ikshate yogayuktātmā sarvatra sama-*

darshinah // B. G. VI. 29). Just as we find water in the
waves and the waves in the water, so does the Yogi whose
reason has become steady realizes the Self in everything

How does he
see spirit in
matter ?

and everything in the Self. It may be said,
however, that it is not possible to see spirit
in matter which is entirely different from it
in appearance. But the difficulty is solved

in this way that although pieces of ice are hard and they
do not resemble water at all, which is fluid, yet our actual
experience is that they are nothing but water. Similarly,
sugar and articles made of sugar appear to the sight as
distinct things but to the taste they are one and the same.
Thus, the senses of the Anvaya Yogi perceive the material
form of things and their reason realizes the spirit pervad-
ing them. The worshippers of Nirguna Brahma (*Nirguno-
pāsakas*) are generally engaged in Vyatireka Yoga whereas
the worshippers of Saguna Brahma (*Bhaktas*) are fond of
Anvaya Yoga only. In Bhagavad-Gītā VI. 29 just quoted,
however, when Shri Krishna says that the Yogi sees the

‘Ātmānam’ in Bhagvad-Gītā refers to Nirguna or Impersonal Brahma.

Self (Ātmānam i.e., Nirguna Brahma) in all, he refers to one who is a lover of Vyatireka Yoga but who practises Anvaya only for the purpose of securing living-freedom. He depends upon his own efforts for success in his Yoga, and he neither expects nor gets any assistance from the Personal God. The two means for the destruction of mind suggested by the Sage Vasishtha to Shri Rāma in the Yogavāsishtha (*Dvau kramau chitta nāshāya yogo jñānancha Rāghava :/ yogo vritti nirodhohi jñānam samyagavekshanam //*) are also the two Yogas ‘Vyatireka’ and ‘Anvaya’ which are called there ‘Yoga’ and ‘Jñāna’ respectively. The former is defined as the inhibition of the functions of the mind (*Vritti nirodhah*) and the latter as seeing the essence of things (*Samyagavekshanam*).

The two means given in Yogavāsishtha.

‘Yoga’ and ‘Jñāna’ defined.

If you show a piece of cloth to any one and ask him what it is he will say that it is cloth. He may happen to be a child, who has no idea whatever of the thread of which it is formed, or a grown up man, who knows the thread and yet who is not careful to observe it in the piece of cloth. The latter resembles a Yogi who has realized the Self but who is unable to see it in the Universe. Without Anvaya Yoga, therefore, duality cannot vanish and living-freedom cannot be enjoyed, although the destruction of mind and salvation can be secured by either of the two ways. If any description of a Vyatireka Yogi includes the enjoyment of living-freedom, it must be distinctly understood that he has mastered the Anvaya Yoga also. Now, a question arises whether an Anvaya Yogi also stands in need of Vyatireka Yoga

Anvaya Yoga is necessary for securing living-freedom but not Vyatireka.

for obtaining living-freedom. Shri Krishna answers the query in the negative and tells us that the Bhakta who only begins to see the Saguna Brahma (*Mâm*) everywhere and this diversified world in Him (*Mayi*), though he may not have reached the stage

of a Yogârudha, does not stand in any danger of falling from Yoga, because the Saguna Brahma (*Aham*) does not lose hold of the aspirant and the aspirant too does not loosen hold upon Him (*Yo Mâm pashyati sarvatra sarvancha Mayipashyati / tasyâham na pranashyâmi sa cha Me na pranashyati // B. G.*

VI. 30). For, if the Jnâni is supposed to be already enthroned in Yoga, where is the propriety of saying, I am never invisible to him (*Tasyâham na pranashyâmi*)? He is, therefore, one who after Self-Realization practises the Anvaya Yoga and worships the

Saguna Brahma, who is of the nature of the Kalpavriksha (wishing-tree). Thus, Anvaya Yoga is proved to be superior to Vyatireka Yoga, because it not only gives living-freedom to the worshipper of the Saguna Brahma, as it does to the

Superiority of Anvaya Yoga proved. Nirgunopâsaka Yogi, but it also enables the former to realize His manifestation in the Universe by this powerful means of entire resignation to His will (*Ye tu sarvâni karmâni Mayi sanyasya Matparâh—B. G. XII. 6*).

6. Although the course of the Lover of God (*Bhakta*) is an easy one and the fruit it yields is marvellous, yet sometimes owing to previous tendencies the aspirant is not able to realize the spirit in the forms for which he has a natural attachment. He is, therefore, advised not to

despair but to give the Personal God lower service by practising over and over again the study

Effect of previous tendencies. of the Impersonal Brahma he has already realized (*Atha chittam samādhātum na shaknosi Mayi sthiram | abhyāsa yogena tato Mām ichchhāptum Dhananjaya*—B. G. XII. 9). He is, however, asked to do this with a steadfast will to worship the spirit pervading matter, in order to reach the Personal God alone (*Mām ichchhāptum*), lest he might fall in the class of the Nirgunopāsakas or the worshippers of the Impersonal Brahma. He has, therefore, to practise the Nirguna Yoga only until he has thoroughly picked up the Impersonal nature of God and then he should without loss of time resume the worship of the Personal God by realizing the Self in all the forms perceived by the senses.

This is the Sakhya Rasa or the emotion of friendship of the Vaishnavas. It is not, however, the interested love of worldly friends looking for some personal benefit or other, but it is the genuine love of the two eternal friends (*Dvā-suparnā sayujā sakhāyā*—*Shruti*), the Individual Soul (*Jiva*) and the Universal Soul (*Shiva*) or Arjuna (*Nara*) and Shri Krishna (*Nārāyana*) respectively. The intensity of this love may be gathered from the following ejaculations of Arjuna:— “Deeming Thee but friend, whatever I called Thee rashly, such as, ‘O Krishna ! O Yādava ! O Comrade ! ’, unknowing this Thy greatness, through carelessness or friendliness and whatever disrespect I have shown

Sakhya Rasa of the Vaishnavas. Thee in jest, at play or meals, while reposing or sitting together, alone or in company—for all that O Achyuta (Undergraded One)! I crave pardon of Thee who art indefinable. Thou art the Father of the world, moving and unmoving; Thou art most worshipful and the great-

Arjuna's ejaculations. Thee in jest, at play or meals, while reposing or sitting together, alone or in company—for all that O Achyuta (Undergraded One)! I crave pardon of Thee who art indefinable. Thou art the Father of the world, moving and unmoving; Thou art most worshipful and the great-

Arjuna's ejaculations. Thee in jest, at play or meals, while reposing or sitting together, alone or in company—for all that O Achyuta (Undergraded One)! I crave pardon of Thee who art indefinable. Thou art the Father of the world, moving and unmoving; Thou art most worshipful and the great-

est Guru; there is none like Thee; whence can there be one greater, O Thou whose manifestation is unparalleled in all the three worlds. Therefore, I bow with body bent and ask grace of Thee, the praiseworthy Lord. Be pleased to put up with Me as a father with the son, a friend with the friend or a husband with the beloved. Having seen things unseen before, I am delighted and yet my mind is sorely troubled with fear; show me O God ! that same form. Have mercy, O Lord of Gods !, O Thou who pervadest the universe. I wish to see Thee crowned, sceptred with the discus in the hand, just as before; O thousand-armed ! O Universal Form ! put on that same four-armed shape (*Sakheti matvâ prasabham yaduktam...sahasrabâho bhava Vishvamurte—B. G. XI. 41-46*)".

7. If the aspirant is unable to do even this owing to the impurity of his Sattva, he is directed to perform the necessary duties for the purpose of dedicating them to Him (*Abhyâsepyasamarthosi Matkarmaparamobhava B. G. XII. 10*). This is the Bhâgavata Dharma of the nine-fold duty (*Navavidhâ Bhakti*) of hearing (*Shravanam*), singing God's names and praises (*Kirtanam*), etc., already practised by him in the Jijnâsu state, but on account of the knowledge of the Self, which he has now acquired, it is called Prema Bhakti or the devotion of

love. It is the principal thing recommended throughout the Gitâ in one form or another and it is repeated in Chapter XVIII. 65 for the last time in the words "*Manmanâbhava Madbhakto Madyâji Mâm namaskuru*" (bestow on Me your mind, your love, your worship and your homage). The aspirant has to bestow his mind on Him by seeing God or the Self in the Universe as one sees gold in the ornaments. If he can-

Prema Bhakti

Freely recommended in Bhagavad Gitâ (*Manmanâbhava Madbhakto &c.*).

not do this he must bestow his love on Him by at least firmly believing, until he is able to realize, the Self to be God. The mode of bestowing one's worship is to perform his own duty and offer it as sacrifice to God (*Svakarmanā tamabhyarchya—B. G. XVIII. 46*). In bestowing his homage, the aspirant has to act like a Jnâni as Arjuna did when he was shown the Cosmic Form or Vishvarupam on the battlefield of Panipat or Kurukshetra (*Namah purastādatha prishtataste namostute sarvata eva sarva / ananta viryâmita vikramastvam sarvam samâpnoshi tato'si sarvah // i. e., prostrate in front of Thee, prostrate behind, prostrate on every side to Thee, O All !*).

Quotations from the Bhagavad-Gîtâ, the Mahâbhârata and Shri Bhâgavata as to how a Jnâni should bestow his homage.

Thou art of infinite power, of unmeasured glory; Thou pervadest all and therefore Thou art all—B. G. XI. 40). In the Mahâbhârata too we are asked to show reverence to Him who is infinite in space, who assumes thousands of forms, thousands of feet, eyes, heads, thighs and arms, and thousands of names and who becomes

all the Individual Souls as well as Time Eternal¹ (*Ahamevâkshayah kâlo—B. G. X. 33*) and Time Non-Eternal (*Kâlah kalayatâmaham—B. G. X. 30*): *i. e., reckoned by the rotation and the revolution of the planets such as millions of Yugas &c.* (*Namostvanantâya sahasra murtaye sahasrapâdâkshishirorubâhave / sahasra nâmnne purushâya shâshvate sahasra koti yugadhârine namah //*). In connection with the Bhâgavata Dharma taught to Janaka by the Nava (nine) Yogis, he is advised to make a bow to God remembering that He is the vacuum, air, fire, water, earth and all the luminous bodies, individual souls, direc-

1 Impersonally, God is Eternal Time (*Anâdi Kâla*) but as efficient cause of the Universe, He is Non-Eternal Time (*Srishti, Sthiti and Sanhâra Kâla*). *Vide* Page 43.

tions, trees, rivers, seas, etc., called the Universe, which is His body, and also without forgetting that the things unseen and unheard of including himself are nothing but God (*Kham vāyum agnim salilam mahincha jyotinshi sattvānī disho drumādin / saritsamudrānscha Hareh shariram yatkincha bhutam pranamedananyah //*). Brahmadeva tells Shri Krishna in '*Brahma Stuti*' that the disinterested performance of the duties of one's own caste offered as sacrifice to the Personal God begets His love, which, in its turn, produces a keen taste for His praises and secures the rare knowledge, that the Self who is naturally most dear to all is God, the very object of his worship, which

enables him to secure perfection without resorting to Yoga (*Āvashyakeñ karuniyāñ vihiteñ svakarmeñ / nishkāma tiñ Tuja samarpuni Vishnudharmēñ // Karmārpaneñchi Tuzi āvadi tyāñ janāñla / Tuzyā kathā maga Hari ruchati tayāñlā // Karmārpaneñ Tavakathā shravaneñchi tyāñlā / Tvadbhaktichā parama durlabha lābha zālā // Ātmaikya āvadi Tuzi kalali Mukundā / zālechi siddha nakarunihi yoga dhandā //*). If the aspirant, therefore, does the four things mentioned in the verse (B. G. XVIII. 65) now explained, he is sure to come to the Personal God alone (*Māmevaishyasi satyam*). Shri Krishna promises truly, for, Arjuna is sweet to Him (*Te pratijāne priyo'si Me*). The Blessed Lord also tells Uddhava in

Shri Bhāgavata that the more one's reason is purified by hearing and singing His glories, the better he is able to see the thing (Self) which is infinitely minute, just as the power of the physical eye becomes greater in proportion to the frequency of the application of collyrium (*Yathā yathātmā parimriyatesau / Matpunya gāthā shravanābhidhānaih / tathā tathā pashyati vastu suksh-*

A Bhakta may dispense with Yoga.

Love alone secures for him perfection.

mam chakshuryathaivānjanasamprayuktam //). Here, the Self is said to be minute (*Sukshma*) because it cannot be perceived by the senses. Otherwise, it is the greatest of all (*Mahatogariyān-Shruti*.) As soon as the reason thus purified is easily absorbed in the Self, the aspirant should continue once more the attempt to realize the Self in the Universe until his reason becomes steady. The lover, then, would not care for any thing in the three worlds, nor for the Vedas themselves, nor for any of the Lower Gods, but would direct his mind and senses to the worship of the God of Gods who dwells in his heart and in the whole

Characteristics of Premā Bhakti.	Universe (<i>Na lāja tina lokaki / na Bedakoñ kahyo kare / na shanka bhuta pretaki / na Deva jakshate dare // Sune na kânā auraki :/ drisai na aura ichchha nā / kahe na mukha</i>
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aura bāta Bhakti Premalachchhana // Sundaradāsa). This is the perfection which Shri Krishna says Arjuna would attain by the performance of these actions for His sake, that is for the purpose of dedicating them to Him (*Madarathamapi karmāni kurvan siddhim avapasyasi—B. G. XII.10*).

8. But if in these duties of a lover of God (*Bhāgavata Dharma*), which touch action more than knowledge, the faint heart of Arjuna fails, he is asked to take refuge in Shri Krishna's Divine Power revealed to him in Chapter IX (*Pashya Me yogamaishvaram*) renouncing all action as well as desire of the pleasure derived from the senses (*Athantadapyashakto'si kartum Madyogamāshritah / sarvakarmaphalatyāgam tatah kuru yatātmanvān // B. G. XII. 11*). This alternative proposal is a second kind of *Bhāgavata Dharma* recommended to one who is anxious to perfect his knowledge of the Self, but who, at the same time, does not like to trouble himself with any action for the purpose. It is, therefore, the so called *Jnāna Yoga* of the Yogis. The meaning of "*Madyogamāshritah*", in plain language,

Jñāna Yoga

is that the aspirant should have a firm conviction that the constant remembrance

of the fact that the whole Universe is the personal God Himself would make his reason steady (*Chaitanya kârana jada kârya/aiseñ na sphure tari Bhagavantâcheñ aishvarya / jaga heñ svayeñ Bhagavantachi mâzâ Guruvarya / yâ smaraneñchi avikampa yoga pâvena mi // Aiseñ honeñ nischita / tyâ nânva Bagavadyogâchâ âshrita / mhanoni mhane Bhagavanta / Madyogamâshrita aisâ hoyâ mhanoni / Yathârthadipikâ*). But in order to have such a strong faith (*Tatah*) it is necessary that he must abandon not only all actions (*Sarvakarma tyâgam*), but also the desire of material happiness (*Phalatyâgam*) without the satisfaction of which, the actions as well as their fruits prove useless. For instance, suppose a person secures sugar with great efforts, but, before having an opportunity of using it, he gets an attack of bile. This deprives him of the happiness which he expected to derive from it, because it gives him a bitter taste. He, naturally, considers both his efforts and their fruit, the sugar, to have gone in vain. The real fruit is, therefore, not the object gained but the desire of the worldly pleasure for which the object is required. The expression '*Sarvakarmaphalatyâgam*' cannot mean here 'the offering of disinterested actions as sacrifice to the Personal God' because Arjuna has already done the service after hearing the discourse on Karma Yoga. This, in fact, enabled him to acquire Vyatireka and Anvaya knowledges (*Aksharam Brahma Paramam*) in Chapter VIII and the knowledge of the Divine Power (*Pashya Me Yogamaishvaram*) in Chapter IX. What he wants now is only perfection (*Siddhim*), for which he is asked in Chapter XII to fix his mind on the Universe as the Form of the Personal God (*Mayyeva¹ mana âdhatsva*) and to penetrate his reason

1. Madbhâveñ bL uteñ samasta / sarvauâ pahâtân satata / Mi

into the Impersonal Brahma that pervades it (*Mayi buddhim niveshaya*). If he is not able to do it, he is asked to practise the study of the Impersonal Brahma (*Abhyāsa Yoga*) and the nine modes of worship (*Matkarma paramo bhava*). But, as he does not like these means, he is suggested a fresh one, viz., to resort to the Divine Power (*Madyogamāshritah*) he has already realized, the spirit of which lies in the constant remembrance that every thing is God. This is, however, impossible unless one abandons

Spirit of 'Mad-
yogamāshritah'

all action, for doing which he alone has a special privilege (*Tatah kuru*), and the desire of enjoyment (*Sarvakarmaphalatya-gam*). The mind of the aspirant must also be well-controlled (*Yatātmavān*). This means is also repeated in Chapter XVIII:66, where Arjuna is advised to let go all duties and fly to Him, making Him his single refuge (*Sarva dharmān parityajya Māmekam sharanamvraja*), the meaning of which is that he should do nothing but dip his reason into the ocean of the Self and gradually he would find itself dissolved into the Self (*Gāra udakāchi udakiṇ / budavitāṇ haluhalu vigharecha kiṇ / taisā sarvākāra sarvesha tyā uttamashlokiṇ / jo budi de to hoyā ananya tadbhaktā // Yathārthadipikā*). The germ of this course, however, as already mentioned, lies in giving up all desire of the pleasures of

turiya jo sarvagata / te thāyiṇ chitta praveshe // *Ekanāthi Bhāga-vata*.

Sarvadā sarvātmatecheṇ smarana / heñcha saguna bhajanā-cheṇ lakshana // *Yathārthadipikā*.

Jeñ jeñ bhete bhuta / teñ teñ māni Bhagavanta / hā Bhakti-yoga nischita / jāna Māzā // *Jñāneshvari*.

To remember or regard every object you see as the Self or Personal God is but a beginning of the Bhakti Yoga or rather Jñāna Yoga of the Bhaktiyogis who actually realize the fact as the Supreme Lovers of God, when their knowledge becomes perfect and they enjoy living-freedom (*Jivanmukti*).

sense-objects or at least in resolving that one does not want any such pleasure (*Evancha tākuni sarvadharmā / sodonī Vedokta svakarma / sharana jāveñ tyācheñ heñ varma / kiñ vishayasukhechchhā jari tāki // Te soditāñhi sutenā / toditāñhi tutenā / tathāpi sukha teñ nalage mhanuni manā / tyāga yuktasādhakeñ karāvā // Yathārthadīpikā*). Arjuna would thereby make his reason steady for which he is so very anxious (*Aisā vishayasukha tyāgi / houni maga sarva svadharmāsa tyāgi / maga sarvātmabhāveñ yogi / dhyāna karitāñ bimbālā dekhe to tyāga // Yathārthadīpikā*). He is, therefore, told that he should not grieve (*Mā shuchah*), as the Personal God whom he worships would truly set him free from both Sanchita and Kriyamāna (*Aham tvā sarvāpāpebhyo mokshayishyāmi*) which include sin as well as merit, and would enable him to enjoy living-freedom. For, even merit like sin fetters by producing births and deaths, although the former yields fruit in the shape of worldly pleasures and the latter in that of pain. Both are, after all, chains, one of which that shines is made of gold and the other which is dim, of iron. Unless they are shattered, it is impossible to obtain freedom. The words "*Sarva pāpebhyo*" (lit. from all sins) cannot, therefore, refer here to the sins caused by the neglect of one's duties enjoined by the Vedas, especially when it is declared emphatically in Shri Bhāgavata that he, who surrenders himself to the Personal God with a firm belief that he is no other than the Self, is neither a servant nor a debtor of the Gods, sages and manes (*Devārshibhūtāptanrinām pītrinām na kinkaro nāyamrinicharājan / sarvātmanā yāh sharanam sharanyam gato Mukundam parihritya kartam //*).

9. In addition to the means already given for perfecting knowledge, Shri Krishna suggests one, in Bhagavad-Gītā XVIII. 68 and 69, which is most pleasing to Him

by saying "He, who shall declare this Supreme Secret among My Lovers extolling Love for Me, shall surely come to Me. No one is there amongst men who does

dearer service to Me than he, and there shall never be another on earth dearer to Me than he" (*Ya idam paramam guhyam*

Madbhakteshvabhīdhāsyati / bhaktim Mayi parām kṛtvā māmevaishatyasanshayaḥ // Na cha tasmān manushyeshu kaschin Me priyakṛittamah / bhavitā na cha Me tasmādayah priyataro bhūvi //). The aspirant who without being afraid of any criticism (*Avalambuni Bhagavadvākyaṭeñ / na bhītāñ itara tikā pāndityāteñ / shreshtha sarvānta bhakti, aiseñ Māyā bhaktānteñ / Gitā sānge, to Māteñchi pāve hā artha // Yathārthadīpikā*) declares boldly, among the lovers of God, this Supreme Secret (*Ya idam paramam guhyam Madbhakteshvabhīdhāsyati*), that is, all is Vāsudeva (*Vāsudevah sarvamiti*), which is not only the substance of the whole Gitā but also that of all the Vedas (*Agā ! heñ guhya parama / mathana karuni sarvahi nigama / kādhileñ kiñ sarvahi Micha Purushottama / guhya uttamottama heñ aiseñ // Yathārthadīpikā*) shall without the slightest doubt go to Him (*Māmevaishatyasanshayaḥ*).

But, to secure this result, two conditions are necessary, viz., 1st that the Truth should be proclaimed in a particular manner, viz., by extolling the Love of the

Personal God (*Bhaktim Mayi parām kṛtvā*) and 2nd that the secret should be revealed to the Lovers of God alone, because others who have no love for Him will not care to know it. In his Commentary on the Shāndilya Sūtras, Svapneshvara says that in this 68th Verse of Chapter XVIII "we have that the result of the teaching of the doctrine of love is the attainment of the state of Brahma". If, however, "*Bhaktim Mayi parām kṛtvā*" is understood to mean "with

the highest love for Me" or "having shown the highest Love for Me", as suggested by some Commentators, it is evident that, when the Love itself without any efforts of preaching is bound to draw the devotees close to God, he ought to receive some other special fruit of His preaching (*Kiñ parābhakti jyāneñ keli / tyāsa yā vāñchunihi je prāpti bolili / techi tyāteñchi yā nirupaneñhi jāli / vishesha kona to nirupanāchā ? // Prāpti techi Gitārtha nirupaneñ / je sarvātmabhaktichyā dridhapanēñ / kiñ Gitārtha nirupaniñcha abhyāsāhivineñ / honāra jñāniñ paripāka āni dridha nishthā bhaktichi // Sarvātma bhakticheñ dridhapanā / teñcha jñāna paripākācheñ lakshana / yācheñchi nāñva Kamalekshana / nijaprāpti bolatase // Yathārthadipikā*), which must be acknowledged to be the most important factor in the whole affair. But such is not actually the case. 'Bhaktim Mayi parām kritvā' shows, therefore, the manner in which the secret is to be told and is not an additional duty imposed upon the Preacher. Here, if one were to say that the aspirant cannot go to God unless his knowledge becomes perfect, the answer given is that this sort of preaching alone will enable him to make his reason steady without the help of the other means suggested for the purpose in the Gitā. For, nobody can impress upon the mind of others the love of God unless he enjoys it himself, and every such effort of his naturally increases his own love of the Supreme Being. In Shri Bhāgavata also, the same reward is guaranteed to those who preach freely the love of God among His lovers (*Ya etānmama bhakteshu sampradadyāt supushkalam / tasyāham Brahmādāyasya dadāmyātmānamātmanā*)). The following passages prove that the fact is corroborated even by other religions:—

(1) "Whoever striveth to promote the true religion, striveth for the advantage of his own soul; for God need-

Evidence of eth not any of His creatures."—*Al Koran*, other religions. *Chap. XXIX.*

(2) (a) "O righteous Mazda Ahura ! grant complete bliss to him, who propagates Thy religion by extending to him powerful and public aid, that thereby (he) might bestow on us happiness with all His might."—*Yasna*, L. 5.

(b) "The deed that is of the highest rank is the *imparting of knowledge* to deserving students, the originators of righteous deeds.—*The Dinkard*. The Gâthâs proclaim that by preaching one acquires "better than (common) good."—*The Light of the Âvestâ and the Gâthâs*.

(3) "And if such be the personal influence excited by the teacher of Truth over the mixed crowd of men whom he encounters, what (think we) will be his power over that select number, just referred to, who have already, in a measure, disciplined their hearts after the law of holiness, and feel themselves, as it were, individually addressed by the invitation of his example? These are they whom our Lord especially calls his "elect", and came to "gather together in one", for they are worthy. And these, too, are they who are ordained in God's providence to be the salt of the earth,—to continue, in their turn, the succession of His witnessess, that heirs may never be wanting to the royal line, though death sweeps away each successive generation of them to their rest and their reward.—*Newman's Sermons on Personal Influence, the means of propagating the Truth*.

There is no one among men (persons who know their duty or interest) who performs dearer service to God than such a Preacher (*Na cha tasmânmanushyeshu kaschin Me priya krittamah*), who does not conceal the true

Preacher of
Love deemed the
greatest Lover.

meaning of the Gitâ in writing a commentary or in giving oral lectures, and there shall be no other more beloved by Him on earth than he (*Bhavitâ na cha Me tasmâd anyah priyataro bhuvi*). The words "*Manushyeshu*" (among men) and "*Bhuvi*" (on earth) show that, as all seats or positions in the other worlds are to be earned here only, he secures the highest of all, viz., the Anâdi Vaikuntha. "Man according to the Vedânta Philosophy", says Swâmi

Vivekânanda, "is the greatest being that is in the Universe and this world of work the best place in it, because herein is the greatest and best chance for him to become perfect. Angels or Gods or whatever you may call them have all to become men, if they want to become perfect. This is the great centre, the wonderful poise, and the wonderful opportunity this human life." Shri Krishna, too, calls the human body, the field (*Idam shariram Kaunteya kshetramityabhidhiyate—B. G. XIII. 2*), because it is the source of all kinds of actions. Whatever is sown in it becomes Kriyamâna in this life, Sanchita, immediately after death, and, when ripe for enjoyment or suffering, appears in the form of Prârabdha in another life. By asking the preacher to declare the truth among His lovers only (*Madbhakteshvabhidhâsyati*), the Lord guarantees the same love and goal to both the preacher and the hearer (*Tyânta artha vaktâ atyanta / priya bolatân shrotehi bolilâ // Yathârthadipikâ*). Arjuna is, however, warned not to reveal this secret knowledge (*Râjavidyâ*) to one

Persons from whom knowledge is to be kept secret.

who lacks deliberation and never to one who has no love for the Personal God; nor to one who desires not to listen and who does not wait on the Guru, nor yet to one who calumniates the incarnations of God (*Idam te nâtapaskâya nâbhaktâya kadâchana / nachâshu-*

shrushave vâchyam nacha Mâm yo'bhyasuyati—B. G. XVIII. 67). Shri Krishna gives the same precaution to Uddhava in Shri Bhâgavata (*Nai tattvayâdâmbhikâya / nâstikâya shathâyacha / ushushrushorabhaktâya durvinitâya diyatâm /*). The Bible too says "Give not that which is holy unto the dogs, neither caste ye your pearls before swine."—*Matth. VII. 6*. On this point Shri Râmakrishna Paramahansa justly observes "A good and experienced preceptor does not entrust to a wordly man valuable and exalting precepts, for he is to misinterpret and misuse them to suit his own meanings." The neglect of such warnings on the part of the teacher is the cause of the fatal mistake committed by the disciples referred to in the following passage :—

"It is stated of a disciple that he having heard of his spiritual guide that Ahura Mazda is everywhere and in every one, one day passed up a road, down which an elephant was marching. The driver of it bawled aloud and required the disciple to give way to the brute. The disciple with a dim perception of the truth he had heard of his said guide, did not, saying to himself, 'in the elephant is Ahura-mazda and He will never injure me.' In a trice, the mighty beast bore down upon the recalcitrant wayfarer, took him into his trunk, flung him aside unceremoniously and strode on. This operation left the disciple with but a few bones safe, dazed and in an agony of bitterness. He sent for his guide and put it to him how if Ahura Mazda were in the elephant, from Him the supremely good, injury could have proceeded. The wise one replied "did not Ahura Mazda sitting also at the heart of the driver warn you unmistakably, to side on ? Ahura Mazda's words uttered through his tongue you heeded not and repent ye now.—*Light of the Âvestâ and the Gâthâs.*

An unworthy
disciple.

It may be mentioned here casually that 'Ahinsâ', or the quality of not causing hurt to anybody, by one's mind, talk or action, is one of the modes of worship recommended to the aspirant for the purpose of making his reason steady, because he realizes the

Ahinsâ also is a means for making the reason steady.

individual souls to be the reflections of God (*Nasela bim-baleñ jñâna / ahinsâ tyâsa jñânasâdhana / bhajana sarvânta thora bhajana / ahinsâ kiñ na karaneñ parapidâ || Yathârthadîpikâ*). It was practised and preached by Jinâ, the founder of Jainism. Even Lord Buddha referred to this means when he declared to his devout disciple Vak-kâli that "to know the Buddha one must know the Dharma and when the Dharma is known the Buddha is seen."

10. In Bhagavad-Gitâ, Chapter XII. 16, Shri Krishna gives a description of the aspirant (*Jñâna Yogi*) who abandons actions prescribed by the Vedas because he takes refuge in His Divine Power (*Madyogamâshritah*) thus:—"That Lover of Mine who wants nothing, who is pure, skilful, unconcerned,

The characteristics of the aspirant Lover seeking Perfection.

free from distress, who renounces every undertaking is dear to me" (*Anapekshah shuchir daksha udâsino gatavya-thah / sarvârambhâparityâgi yo Madbhaktah sa Me priyah*)). He abandons undertakings which are expected to give pleasure because he renounces the desire of pleasure (*Sarvârambha parityâgi*). He is said to be without wants (*Anapekshah*) and therefore perfectly indifferent to worldly objects. His mind is pure (*Shuchi*) that is free from the desire of sense-objects. Even when he is forced by his Prârabdha to enjoy pleasures against his wishes, his skill in being desireless (*Daksha*) preserves the purity of his mind unsullied. He never identifies himself with the body nor has he any attachment to his wife and children, and

therefore he is always unconcerned (*Uddisina*) while his Prârabdha is working. But this indifference does not cause any affliction (*Gatavyathâ*) to him, for, if he had a liking for any material object, then only his mind would be troubled with the anxiety to secure it or with the pain of losing it. Such a Jnâni is dear to the Personal God (*Sa Me priyah*) because he is His Lover (*Yo Madbhaktah*) which means that God is dear to Him. He reaches perfection by the Grace of the Personal God without any difficulty.

II. Shri Krishna describes in Bhagavad-Gitâ, VI. 31, the facility with which the above-mentioned Jnâna Yogi attains perfection by saying "Whoso takes his stand on oneness (with Me) and worships¹ Me abiding in all beings, that Yogi lives in Me whatever may be his mode of living (*Sarvabhutasthitam yo Mâm bhajatyekatvamâsthithah | sarvathâ vartamâno'pi sa yogi Mayi vartate ||*)." The Personal God (*Saguna Brahma*) imagines all beings (His thought-forms) and dwells in them. By Vyatireka Knowledge, the Yogi realizes Him to be the Self who is naturally dearer to everybody than anything else. Wife, children, wealth and fame are all evidently dear for the sake of the Self. The Sage Yâjñavalkya mentions the same fact to his wife Maitreyi in the Brihadâraṇyakopaniṣad (*Na vâ are jâdyai kâmya jâyâ priyâ bhavatyâtmanastu kâmya jâyâ priyâ bhavati &c.*). When the Yogi, therefore, identifies his Self (*Ekatvamâsthithah*) with the Saguna Brahma, enshrined in all, and worships Him, he is said to live in Him, no matter what his life may be

1 Sarvadâ sarva bhâvena nischintairbhagavâneva bhajanayah // *Nârada Sutra* 76.

(*Sarvathâvartamânopi*¹). Just as one who has quaffed a cup of nectar has no fear of death, even if he were to take a dose of poison, so the worshipper of the Personal God, who has realized the essential unity of everything (*Sarvât-mabhakta*), whether he does or abandons all action, has no danger at all of falling from Yoga (*Tasmât sarvâtmaka dhyâneñ / yogabhrashta navhe kadhiñ // Samashloki*), because he dwells and lives in Him. This shows the extreme love of the Yogi to the Lord, for, without it, his mind would never remain steady in him even for a moment. Therefore, as one who loves gold views the same in all ornaments so does the votary of God discern Him in the various forms, such as those of wife, children, etc., which appear before him. Under these circumstances, how can they affect him in any way? This worship of the Personal God by the Anvaya Yoga, which is esteemed as our highest duty in life, was practised by the King of Lovers Prahlad² and by the great Saint Tukârâma³ as may be seen from the following quotation:—"The Supreme Goal of Human Life is the blemishless love of God, which consists in seeing everywhere with unswerving love the Personal God, who is the end of all things, just as gold is the end of all ornaments."

1. Cf. Jânoni nenateñ kari mâzeñ mana / tuzi prema-khuna deuniyâñ // Maga mi vyavahâriñ asena vartata / jeviñ jalâ ânta padmapatra // Aikoni nâikeñ nindâstuti kâniñ / jaisâ kân unmani yogirâja // Dekhoni na dekheñ prapancha hâ drishti / svapnichiyâ srishti chevilyâ jeviñ // Tukâ mhane aiseñ jaliyâvânhuna / karaneñ teñ teñ sina vâtatase //

2. Etâvâneva lokesmin puñsah svârthah parâh smritah / êkântabhaktirgovinde yat sarvatra tadikshanam // *Shri Bhâgavata*.

3. Godapaneñ jaisa gula / taisâ Deva zâlâ sakala // âtân bhajoñ kavaneñ pari / Deva sabâhya antarin // Udakâvegalâ / navhe taranga nirâlâ // Hema alankâra nâmiñ / Tukâ mhane taise âmhiñ. //

“As molasses is nothing but sweetness so has everything become God. How am I now to worship (Him)? God is everywhere in and out. The wave is not a bit different from water. Gold is ornament in name; so are we says Tukâ.”

Quotations from
Shri Bhâgavata
and Saint Tukâ-
râma.

12. Thus, as says the ‘*Gospel of Shri Râmakrishna*,’ “The two things needed for God-vision or perfect knowledge of God are Faith (*Sachchhraddhâ*) and Self-surrender or Perfect Resignation (*Prapatti*)”. The essence of the former is sacrifice or disinterested offering of all action to God (*Nishkâma Ishvarârpana*) and that of the latter the constant remembrance of the fact that every thing is God or the Self (*Sarvadâ sarvâtmatecheñ smarana | heñcha Saguna bhajanâcheñ lakshana || Yathârthadipikâ*).

Two things
needed for God-
vision.

But, both of these imply the necessity of the company of a qualified teacher (*Satsangati*), for, he alone has a right to take the name of God who has a strong liking for the company of saints (*Râma nâmake te adhikâri | jinake sata-sangata ati pyâri || Tulasidâsa*. Besides, says Vâmana Pandita in his *Yathârthadipikâ* that, it is impossible for the knowledge-seeker (*Jijnâsu*) to do the necessary worship of God except in the company of saints (*Bhajana varnileñ aiseñ pari | satsange vina teñ asâdhya ||*). So also Shri Râmadâsa Swâmi insists upon the aspirant who has realized the Self (*Arthârthi*) to practise hearing in the company of saints for the purpose of attaining perfection (*Manâ tujalâ guja re prâpta zdleñ | pari antariñ pâhije yatna kele | sadâ shravaneñ pâvije nischayesi | dhari sangati sajjani dhanya hosi ||*). The Shruti (*Yasya Deve parâ-bhaktir yathâ Deve tathâ Gurau | tasyaite kathitâhyarthah*

Both secured
in the company
of saints.

prakāśhante mahātmanah //), therefore, directs us to receive knowledge of the Self from the Preceptor and to

Worship of the
Preceptor as ne-
cessary as that
of God.

worship him as God so that our reason may become steady. Indeed there is nothing as holy as knowledge in this world! (*Nahi jñānena sadrisham pavitramiha vidyate*—*B. G. IV. 38*). We are told even

in the 'Life Science' by Ernest Yates Loomi that "Lord Buddha said after long meditation that 'the cause of all misery is ignorance.' The

Quotation from
'Life Science' in
support of the
necessity of Self-
realization.

Christ said 'The kingdom of heaven is within you', indicating thereby what the sages of all ages have agreed *viz.*, that to 'know Thyself, is at once the essence of wisdom, peace, happiness and power, therefore no matter what your aim and

purpose in life may be, to 'know Thyself' is the short road to their accomplishment. But the Vyatireka Knowledge of the Self as imperishable Brahma (*Aksharam Brahma*) and its study or practice (*Abhyāsa*) are imperfect, unless one possesses the Wisdom of Anvaya that all is Brahma or the Self. We are asked, therefore, in the Uttara Gitā II. 9 "to know by the process of Anvaya and

Uttara Gitā re-
commends both
Vyatireka and
Anvaya.

Vyatireka that the Âtmâ which pervades the whole body is beyond the three states of consciousness—waking, dreaming and dreamless sleep." Even the God of Gods in the form of a swan (*Hansa*) tells

Sanaka and the other Bhaktas in Shri Bhāgavata that, so long as a man does not get rid of the differences of names and forms by one means or another, though he possesses the knowledge of the Self, he should be considered to be ignorant, just as a man who feels himself awake in dream is as good as one asleep (*Yāvannāndtma-*

Bhāgavata and
Yogavāsishtha on
the necessity of
Anvaya.

*dhih punso na nivarteta yuktibhih |
jāgartyapi svapānnajnah svapne jāgara-
nam yathā ||*). The Sage Vasishtha
defines in Yogavāsishtha "*Jñānam*" as

"*Samyagavekshanam*" which means "seeing
well" that is seeing all the beings in the Self (*Ena bhutā-
nyasheshena drakshysyātmanyathomayi*—B. G. IV. 35) and
'Yoga' or *Abhyāsa* as "*Vrittinirodho*" or "inhibition of the
functions of the mind". Thus, '*Jñānam*' is Anvaya Know-
ledge in "*Shreyohi jñānamabhyasāt*" or 'Wisdom is better
than constant practice' in Bhagavad-Gitā XII. 12. But, as
Arjuna has also acquired the Supreme Wisdom of the
Divine Power (*Pasyha Me yogamaishvaram*) in Chapter
IX, '*Jñānam*' means here '*Vijnānam*' (Supreme Wisdom)

Vijnānam or
the knowledge
that 'All is Vāsu-
deva.'

or the knowledge that 'All is Vāsudeva or
the Self' (*Sarvātmaodha*). Arjuna, now asks
why should he thus be forced to have any
practice at all, when he has already secured
the knowledge of the Personal God (*Saguna
Brahma*)? The reply given is "*Jñānād dhyānam vishishyate*",
that, is, "Meditation is esteemed higher than Wisdom." If

Why is prac-
tice of Yoga
(*Abhyāsa*) neces-
sary after Self-
realization?

there had been no such thing as *Prārabdha*
and if the world were to cease to appear
the moment one realizes all to be *Brahma*,
there was no necessity of 'meditation'
(*Dhyānam*), for, the differences of names
and forms would then disappear alto-
gether, just as the fear of a serpent vanishes for ever, as
soon as one sees the rope lying in the dark by the help of a
lamp. But, such is not the fact. For, the form of the
ornament of the Universe must remain till the period of its
dissolution, even when the gold of the Self pervading it has
been realized, and a Perfect *Jñāni* too has to act in confor-
mity with the tendencies with which he is born (*Sadrisham*

cheshtate svasyâh prakriterjnânavâdnapi—B.G.III.32). What wonder is there, then, if the aspirant, who does not meditate on the knowledge he has acquired, fails to secure peace of mind? Here Arjuna takes for granted the effect of the previous tendencies and yet thinks that one who has realized the Self cannot but obtain Freedom, forgetting the fact that there can be no Freedom without the destruction of desires. Shri Krishna, therefore, suggests to him that his supposition is wrong by saying that renunciation of

Freedom im-
possible without
the destruction
of desires.

action as well as that of desire of worldly pleasures transcends meditation (*Dhyânât karmaphalatyâgah*). When a Jnâni reaches perfection by meditation he is not bound to do the actions prescribed by the

Vedâs (*Shauchamâchamanam snânam na tu chodana-yâcharet / anyânscha nyamân jnâni yathâdham lîlaye-shvarah // Shri Bhâgavata*). The aspirant, who takes refuge in the Divine Power (*Madyogamâshritah*), is also permitted to abandon such actions (*Tatah kuru*). All others have to obey the orders on pain of punishment (*Pratyavâdyo*). As regards the abandonment of the desire of pleasure (*Phalatyâgam*), recommended in Bhagavad-Gitâ Chapter XII. II, it is forced upon the aspirant who takes refuge in the Divine Power (*Madyogamâshritah*), but in the case of the Jnâni who reaches perfection, it is the natural result of meditation (*Dhyâna*). The Shruti (*Âtmânâmadhedvijâniyâd ayamasmîti purushah / kimichchhan kasya kâmayâ sharîram anusancharet //*) says that, if one knows the Self and is convinced of the true nature of the Self, what can he desire and why will his body move itself? As soon as the forms of things (*Vâsanâ*) disappear from the mind and the subtle body (*Sukshma sharira*) is destroyed by meditation and by the renunciation it produces, the Jnâni enjoys living-freedom. This idea is expressed by the words

“*Tyāgāchchhāntiranantaram*” which mean “on renunciation follows peace”. The force of “*Anantaram*” is that the distance of time between renunciation and peace flies away, and both are experienced at one and the same moment. For, the Shruti (*Yadā, sarve pramuchyante kāmāye'sya hridi shritāh | atha martyo mrito bhavatyatra Brahma samashnute* /) says, when all the desires buried in the heart of man are gone, he who is mortal becomes immortal, that is, secures freedom. This is the peace of mind (*Shānti*) which is the result of renunciation of desires. There can be no comparison between this natural peace and the peace of the knowledge-seeker (*Jijnāsu*) or the imperfect Jnāni (*Arthārthi*) which they have to assume by self-restraint in order to obtain knowledge or perfection (*Tatah kuru*). In the next Chapter, entitled “Universal Charity”, we shall find a description of the Lover who has become the Impersonal Brahma (*Brahmabhūta*) and who enjoys living-freedom by adopting the means for attaining the perfection of knowledge given in this Chapter, as well as that of the manner in which he practises the Supreme Love of God (*Parā Bhakti*) in order to be able to secure His Eternal Bliss and Companionship in the Anādi Vaikuntha.

CHAPTER IV.

UNIVERSAL CHARITY.

(SAD-BHAKTI).

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥
भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥

श्रीभगवद्गीता, १८. ५४-५५.

“Becoming the Brahma with Self serene, he neither grieves nor desires any more; he is the same in all and obtains My Supreme Love in beings. By that Love he knows Me everywhere how great and who I am in truth, and then knowing Me as I am, he enters into Me after death for ever.”—
Bhagavad-Gītâ. XVIII. 54-55.

I. The mind of the Lover (*Bhakta*) who has by the means suggested in the last Chapter become the Impersonal Brahma and who enjoys living-freedom is always happy and cheerful (*Brahma-bhutaḥ prasannâtma*) because it is quite free from the qualities of Rajas and Tamas and sees everywhere the Self than which nothing is dearer to it. His joy may be compared to that of the fish on land, which is distressed for water, when it is put into the sea, or to that of a man who, when he is about to be devoured by a tiger or attacked by a band of thieves in his dream, becomes suddenly awake and finds

that it was his own mind that had assumed the various forms he dreaded. It is said in Shri Bhâgavata that this world of individual souls created by God by reflecting Himself into his vehicle of Pure Sattva resembles the creation of dreams by the individual souls in their sleep by means of their mind (*Yathâ shayânah purusho manasaivâtmamâyayâ / srishtvâ lokam param svâpnam anuvishyâvabhâsate //*). While enjoying the pleasure which he gets unasked, for, he never seeks them, he is not sorry for having them (*Na shochati*) and does not quarrel with his Prârabdha, nor is he on that account anxious (*Na kânkshati*) to retire from the world and live in solitude. The Varâha Upanishad calls him a Jivanmukta in whom, though participating in the material concerns of the world, the Universe is not seen to exist like the invisible Âkâsha, and the light of whose mind never sets or rises in misery or happiness, and who does not seek to change what happens to him (*Bâhya na dekhe drishyadarshana / antariṇ navhe vishayasphurana / dehiṇcheṇ na dekhe dehapana / Jivanmukta lakshana yâ nâṇva //* *Ekanâthi Bhâgavata*). The meaning of "*Na shochati; na kânkshati*" in the text, however, cannot be that he does not lament the loss of anything and long for gain, because he possessed these qualities even when he was a Jijnâsu (knowledge-seeker) or Arthârthi (aspirant seeking perfection). Now that he has become perfect he does not fight shy of Pravritti and does not thirst for Nivritti as he did when he was practising Yoga. For, he is himself everywhere the same (*Samah sarveshu*) Truth, viz., Brahma in all material forms which are diverse and illusive (*Vishama*) just as the ocean is in the waves.

2. In Chapter II. 54 of the Bhagavad-Gitâ Arjuna asked Shri Krishna four questions, viz., (I) What are the

characteristics of one whose reason is steady and who is fixed in concentration, O Keshava ?

Four questions of Arjuna regarding the characteristics &c. of a Sthitaprajna or one whose reason has become steady.

his mind and is content in the Self with the Self alone, then is he called of steady-reason' (*Prajahāti yadā kāmānsarvaṇ Pārtha manogatān | ātmanyevātmanā tushtah sthitaprajnastadochjate //*). When a man has a general dislike for all wordly

things, he is deemed a fit candidate for knowledge (*Jijñāsu*). When, in due course, he acquires knowledge and works for perfection (*Siddhi*) his mind sometimes, owing to previous tendencies (*Purvasanskāra*), thinks of external objects. He is then required to control it by means of practice (*Abhyāsa*) and dispassion (*Vairāgya*). Such a man is called an Initiate (*Arthārthi*). He, whose Pure Reason easily assimilates with the Eternal and who enjoys such Infinite Bliss of his own Self that he regards all worldly pleasures as something he has spitted out and which it is impossible for him to accept again, is said to be Perfect (*Siddha*) and of steady reason (*Sthitaprajna*). As to the state of his mind during the time he enjoys pleasure and suffers pain awarded to him in accordance with the law of Karma as a result of his actions in the past lives, the Blessed Lord says 'The meditating Initiate whose mind is not distressed amidst pains, who has no longing amidst pleasures and who is freed from affection, fear and anger, is called of steady reason' (*Duhkhashvanudvigna-*

mandh sukheshu vigatasprihah | vitarāgabhayakrodhah sthitadhirmuniruchyate || B. G. II. 56). An Initiate is called here a *Muni*, because he tries to become Perfect by means of *Manana* (meditation). He is said to be of steady reason, when, even while suffering unbearable pain, his mind is not at all agitated thereby, nor does it ever occur to him that a similar calamity may not befall him again, and, while enjoying pleasures, he is not in the least puffed up and he never thirsts for more. He is free from love of material things (*Vitarāga*) because he loves intensely his own real Self. He is fearless because he knows by experience that the body and the external objects are all unreal. He is without anger because he is indifferent to worldly pleasures and pains and has no occasion to blame anybody. The answer given to the second

Answer to
second question
'How he con-
verses?'

question about his talk is, 'His reason is steady who has attachments nowhere and who, come what may, good or ill, is not elated with joy nor distressed with aversion'

(*Yah sarvatrānabhisnehastattatprāpya shubhāshubham | nābhinandati na dveshti tasya prajñā pratishthitā || B.G.II.57*). What will such a being speak? Can we expect him to indulge in the idle prattle of the world for which he has no attachment whatever? When he does not identify himself, like the ignorant, with his body itself, what will he talk about the wife or children or wealth or house of that body? Why will he open his mouth at all, who feels no exultation if anything agreeable happens in life or who finds no reason to curse his fate on the occurrence of any disagreeable event? And yet, there is one subject on which this great soul, whose reason is steady, does not fail to converse, when a proper occasion presents itself. The subject is the Love and praises of God or the Knowledge of the Self, and the occasion is the company of a person who is either

a knowledge-seeker (*Jijnâsu*) or an aspirant seeking perfection (*Arthârthi*) or a Perfect man who enjoys living-freedom (*Jivanmukta*). The third ques-

Answer to
third question
'How he sits'?

tion, viz., 'How he sits or remains?' is replied thus:—'His reason is steady when he withdraws his senses from the objects of sense, as the tortoise does its limbs all round' (*Yadâ sanharate châyam kurmo'ngâniva sarvashah / indriyânindriyârthebhyastasya prajñâ pratishthitâ*—B. G. II. 58). The difference between a Perfect man and an ordinary man in this respect is that the former is able to draw back without the least difficulty his senses from the external objects as soon as the necessary or unavoidable enjoyments of lawful pleasures, offered unsought, is over, as the tortoise easily draws in and out its limbs or as a ball hit against a stone wall rebounds the moment it touches it, whereas the latter sticks permanently to the objects of sense as does a ball to the mud wall against which it is hit. An Initiate, who has not yet acquired so much control over his senses, must, before he becomes perfect, meditate constantly on the point that the senses and their objects are no other than the Self he has realized. Here some doubts arose in the mind of Arjuna which Shri Krishna answers to the satisfaction of the disciple in verses 59-67 and establishes the proposition that his reason is steady whose senses are fully restrained from the objects of sense (*Tasmâd yasya mahâbâho nigrihitâni sarvashah / indriyânindriyârthebhyastasya prajñâ pratishthitâ* || B. G. II. 68). The answer which Arjuna re-

Answer to fourth
question 'How he
moves about'?

ceives to the fourth and last question as to how the Perfect Jnâni moves about or conducts himself is:—"What is the night of all beings, there the Self-controlled man is awake; and where all beings are awake, that is the night of the right-seeing meditator" (*Yâ nishâ sarvabhutâ-*

nām tasyām jāgarti sañyami / yasyām jāgrati bhūtāni sā nishā pashyato muneh // B. G. II. 69). The Self about whom every body is in utter ignorance (*Nishā* lit. night) is what one whose reason is steady has by Self-restraint fully realized, whereas, the material things of which everybody is fully conscious, the Initiate who has acquired perfection by meditation sees as darkness (*Nishā* lit. night). He lives in the Self, he eats in the Self, he drinks in the Self, he wakes in the Self, he dreams in the Self, he sleeps in the Self, he talks in the Self, he laughs in the Self, he weeps in the Self, in short, he does everything in the Self of whom all the rest know nothing. On the other hand, the material world, with the minutest details of which every human being is perfectly familiar, he also sees—but how?—without the desires and passions, just as we see after sunset darkness without the objects lying in the dark. A lady fond of outward show is charmed with the fascinating shapes of the different ornaments in a goldsmith's shop, but not so the shroff, who looks only to the quality and quantity of gold they contain. Similarly, a cow alone runs after green tender grass but not the cowman whose dinner of bread and *dāl* (pulse) is in his hand-bag. Exactly so, when the ignorant worldly men are tempted by the various objects around them, the Self-controlled man sees nothing but the spirit which pervades everywhere.

3. Shri Rāmānujâchâryâ's doctrine of Perfect Resignation (*Prapatti*) removes from the love of the Arthârthi (aspirant seeking perfection) the only remaining defect of *Condition* (*Nimitta*) by giving him perfection of Knowledge (*Jñānasiddhi*) and living-freedom (*Jivanmukti*). At this stage, the love becomes pure or defectless and the lover the Impersonal Brahma Himself (*Brahmabhutah*). Shri

Result of Shri
Rāmānujâchâ-
ryâ's 'Doctrine of
Perfect Resigna-
tion' (*Prapatti*).

Madhvâchârya then comes forward with his Sadvaishnavism (true worship of Vishnu or the Personal God), *i. e.*, 'direct perception or cognition of the Lord' which, adopting the language of the Bible, we call *Universal Charity* (*Sadbhakti*). It is the same thing as the *Vâtsalya Rasa* (Parental Emotion) of the Vaishnavas, or *Parâ Bhakti* (Supreme Love) of the Bhâgvas, or *Bhakti Yoga* (the Path of Love) of the Yogis (*Bhuteshu*

Same as the Universal Charity or *Sadbhakti* of the Amourists.

Madbhaktim labhate parâm). The importance of this Charity or Love is pointed out by St. Paul in his 'First Epistle to the Corinthians' already quoted in Page 61. Even

St. Paul's 'First Epistle to the Corinthians'. Shri Krishna tells Arjuna in B.G. XI. 53-54 that He can be realized in the way he has done, not by the Vedas nor by penances nor by gifts nor by worship, but it is by

Shri Krishna calls this Love 'Ananya Bhakti.' Blemishless Love alone that He can be known, seen and entered into (*Nâham Vedair na tapasâ na dânenâ na chejyayâ / shakya evam vidho drashtum drishtavânasi*

Mâm yathâ // Bhaktyâ tvananyayâ shakya ahamevam vidho'-rjuna / jnâtum drashtuncha tattvena praveshtuncha Parantapa //). This Love is said to be the *Vâtsalya Rasa* (Parental Emotion) of the Vaishnavas

Why is this Love called '*Vâtsalya Rasa*' by the Vaishnavas? because it is the Love of the Individual Soul, who has become the Impersonal Brahma, to the Personal God, who is, as it were, born of Him. It is, therefore, not

the divided (*Vyavahitâ*) Love which worldly parents have for their several children and which ceases as soon as their interests clash, but it is the undivided and unceasing love of a widow, who has no chance of getting any more issue, to her only son who is the sole source of her

joy (*Vidhavesi eka suta / aharnishiñ tetheñ chitta || Taisã tuñ maja ekalã / nako mokaluñ Vitthalã. || Tukãrãma*). "The

Baby Jesus and
Baby Krishna.

Christian and the Hindu", says Swãmi Vivekãnanda, "can realize easily the idea of loving God as a child, because they have the Baby Jesus and the Baby Krishna."

4. As regards Parã Bhakti or the Supreme Love of the Bhãgavatas, it will be seen from the following passages

Parã Bhakti
of the Bhãgava-
tas is the same
as the Universal
Charity of the
Amourists.

from the lectures of Swãmi Vivekãnanda that it is the same as the Universal Charity or Sadbhakti of the Amourists.

(1) "Thus when the Bhakta or the devotee succeeds in appropriating to himself the bliss of this kind of Supreme Love, he also begins to see God in everything and his heart becomes an eternal fountain of Love. Therefore, as we reach that higher state of Love, all differences between the things of the world will be entirely lost. Man will no more be seen then as man, but only as God; the animal will be seen no more as an animal, but as God; and the

Swãmi Vivekã-
nanda's descrip-
tion of Parã
Bhakti.

tiger even will no more be seen as tiger, but as a manifestation of God. Thus, worship is offered spontaneously to every life and every being in this intense state of *Bhakti*, as the Scripture says—

'Knowing that Hari, the Lord, is in every thing, the wise manifest unswerving Love towards all beings' (*Evam sarveshu bhuteshu bhaktiravyabhichãrini / kartavyã panditairjñãtvã sarvabhutamayam Harim ||*). (2) "Prahãda says, 'That abiding Love which the non-discriminating have for the fleeting objects of the senses, may I have the same¹ sort of Love for Thee, may not that

pleasure vanish from my heart as I think of Thee."

Prahlādā's Definition of Parā Bhakti.

We see what a strong Love, men, who do not know any better, have for sense-objects, for money, dress, for their wives, children, friends, possessions, what a tremendous clinging they have to all those things. So, with this definition the Sage says, 'I will have that attachment, that tremendous clinging, only for Thee. And this Love when given to God is called Bhakti. In Shri Bhāgavata too, the Lover, who sees the Self or God in all beings and all beings in the Self or God, is deemed the best Bhāgavata

The best Bhāgavata.

(*Sarvabhuteshu jah pashyedbhagavadbhāvamātmanah / bhutāni Bhagavatyātmanyasha Bhāgavatottamah //*). This Love, which is the result of the worship of the Personal God (*Saguna Brahma*) even after Self-realization, is described thus by the Saint Tukārāma:—"Dhyāniñ dhyātāñ Pandharirāyā / mandasahita pālate kāyā // Tetheñ bolā kainchi uri / māzeñ mipana zālā Hari // Chittachaitanyīñ padatāñ mithi / dise Harirūpa avaghi srishti // Tukā mhanē sāngoñ kāyā / ekādekiñ Harivrittīmaya //."

5. The following extract from the Essays on the Gītā by Babu Aurobindo Ghose gives a complete idea of the Bhakti Yoga of the Yogis by tracing its connection and oneness with the Karma Yoga and Jñāna Yoga:—"The argument of the Gītā resolves itself into three great steps by which action rises out of the human into the Divine plane leaving the bondage of the lower for the liberty of a higher law. First, by the renunciation of desire and a perfect equality, works have to be done as a sacrifice by man as a doer, a sacrifice to a deity who is the

vantiñ / tari maga kāyā uneñ tuja chāri Purushārtha rābatila ghariñ // *Moropanta*.

supreme and only self though by him not yet realized in his own being. This is the initial step. Secondly, not only the desire of the fruit, but the claim to be the doer of works has to be renounced in the realization of the Self as the equal, the inactive, the immutable principal and of all works as simply the operation of universal Force, of the Nature-Soul, Prakriti, the unequal, active, mutable power. Lastly, the Supreme Self has to be seen as the Supreme Purusha governing this Prakriti, of whom the soul in Nature is a partial manifestation, by whom all works are directed, in a perfect transcendence, through Nature. To him Love and adoration and the sacrifice of works have to be offered; the whole being has to be surrendered to Him and the whole consciousness raised up to dwell in this Divine consciousness so that the human soul may share in His Divine¹ transcendence of Nature and of His works and act in a perfect spiritual liberty. The first step is Karma Yoga, the selfless sacrifice of works and here the Gitâ's insistence is on action. The second is Jnâna Yoga, the Self-realization and knowledge of true nature of the Self and the world, and here the insistence is on knowledge; but the sacrifice of works continues, and the path of works becomes one with but does not disappear into the path of knowledge. The last step is adoration and seeking of the Supreme Self as the Divine Being, and here the insistence is on devotion; but the knowledge is not subordinated, only raised, vitalised and fulfilled, and still the sacrifice of works continues; double path becomes the triune way of knowledge, works and de-

1 Cf. Jânâvâ to nara Devachi sâchâra / vâche nirantara
 Râma Râma // Saguniñ sadbhâva, nâhiñ jnânagarva / tayâ
 lâgiñ sarva sârikhechi // Nindaka vandaka sagatâ sâmbhâli /
 mana sarva kâliñ pâlatenâ // Pudhilyâsi sadâ sukha deta âhe /
 upakâriñ deha lâvitase // Lâvitase deha Râmahajanâsa /
 Râmirâmadâsa Haribhakta //

votion. And the fruit of the sacrifice, the one fruit still placed before the seeker is attained, union with the Divine Being and oneness with Supreme Divine Nature”.

Shri Rāmānujāchāryā's idea of the three Yogas. “Bhakti Yoga”, says Shri Rāmānujāchārya, “is the crown of the edifice; Jnāna Yoga prepares one for it, and Karma Yoga destroys undesirable Karmic affinities and

purifies one's heart.” In Karma Yoga and Jnāna Yoga, the Love of God is only a means to an end, viz., Knowledge and Perfection respectively, whereas in Bhakti Yoga it is the end itself (*Svayam phalarupateti—Nārada Bhakti Sutra*), as may be seen from the following quotation from ‘*An Introduction to Yoga by Annie Besant*’:—“To the mystic, God in Himself is the subject of search,

delight in Him is the reason for approaching Him, union with Him in consciousness is his Goal; but to the Yogi, fixing the

Bhakti Yoga of the Mystics. attention on God is merely an effective way of concentrating the mind. In the one, devotion is used to obtain an end, in the other, God is seen as the end, and is reached directly by rapture.” The Bhakti Yoga is, therefore, nothing but the Sadbhakti of the Amourists, which, as Vāmana Pandita says, is nei-

ther the dualistic love of the ignorant worshippers nor the love of the Nirgunopāsakas who do not hear and sing the praises of the Personal God, but it is the

Vāmana Panditā's definition of Sadbhakti. pure Love of the Wise Lovers or Jnāni Bhaktas (*Ātmā sarva jadaprakāśhaka aseñ lokiñ bahu jānati | jānoni shru-takirtanādi Sagunapremā maniñ nenati || Koni te Saguniñcha nishta pari hā ātmā priya Shri Hari | aiseñ Bhakti rahasya nenati na he Sadbhakti dohiñ pari ||*).

6. Thus, it will be seen that what we call *Universal Charity* (*Sadbhakti*) as well as the *Vātsalya Rasa* (*Parental*

Emotion), *Parâ Bhakti* (Supreme Love) and *Bhakti* Universal Charity, *Vâtsalya* Rasa, *Parâ* *Bhakti* and *Bhakti* Yoga are all one.

It is the purest love of the Wise Lovers (*Jnâni Bhaktas*) described as '*Vâsudevah sarvamiti*' (*Vâsudeva* is all) in Chapter VII. 19 of the *Bhagavad-Gitâ*. It is on account of the importance that is attached to this highest love of God throughout the *Gitâ* that it is called the *Bhagavad-Gitâ* and not *Krishna Gitâ* or any other *Gitâ*. For, '*Bhaga*' means the world (*Jaga*) and the Infinite Being, viz., the Self, who manifests it, is its possessor or master (*Bhagavanta*). It is the wave of which He is the ocean. '*Bhaga*' or the world is an ornament of the six qualities of Power, Law, &c., (*Aishvar-yasya samagrasya dharmasya yashasah*

Meaning of the words '*Bhagavanta*' and '*Vâsudeva*'.
shriyah | Jnânavaïrâgyayoshcheti shannâm bhaga iti Smritih)) and its gold is *Bhagavanta*, who is the Self of all. As the waves are the body of the ocean and as the ornaments are the body of gold, so is this world or *Bhaga* the body of *Bhagavanta*. Similarly, as the thread dwells in a piece of cloth, clay in an earthen vessel and gold in a king's crown, so does *Bhagavanta* dwell in beings. He is, therefore, called '*Vâsudeva*', i.e., the God who dwells in all. The meaning of the formula of twelve letters, viz., '*Om namo Bhagavate Vâsudevâya*' taught by the sage *Nârada* to the child-devotee *Dhruva* is thus explained by *Shri*

The formula of twelve letters.

Krishna in the words '*Mâm prapadyate Vâsudevah sarvamiti*' (worships Me believing that all is *Vâsudeva*) in Chapter VII. 19 of the *Bhagavad-Gitâ*, where '*Mâm*' means the world, which is His form, and '*Vâsudeva*' the Self who dwells in it. Such a worshipper is said to be "great-souled and peculiarly

rare" (*Sa Mahâtmâ sudurlabhah*—*B.G. VII. 19*), because, as he is not a separate entity from God, he is rare (*Durlabhah*) to others, but to him God has become easy (*Su, i. e., Sula-bhah*) by revealing¹ Himself. It may be noticed here that the ornament of Bhaga or the world in the gold of the Self is the Divine Power which Arjuna is asked to see in Chapter IX. 5 (*Pashya Me yogamaishvaram*).

7. This unique Love, however, is the privilege (*Bhuteshu Madbhaktim labhate parâm*—*B. G. XVIII. 54*) of only that aspirant seeking

This Love is the privilege of those who continue the worship of the Personal God even after Self-realization.

perfection (*Arthârthi*) who, even after Self-realization, for the purpose of making his reason steady, continues the worship of the Personal God (*Mayyeva mana âdhatsva*—*B. G. XII. 8* and '*Dhyânayogaparo nityam*'—*B. G. XVIII. 52*) in addition to that of

the Impersonal Brahma (*Mayi buddhim niveshaya*—*B. G. XII. 8*, and '*Buddhyâ vishuddhayâ yukto dhrityâtmânam niyamyacha*'—*B. G. XVIII. 51*). The point is made more clear in Chapter XIV. 26 of the Bhagavad-Gitâ, where Shri Krishna says "He who worships Me too with unadulterated Love, transcends these qualities and is fit to become the Personal God" (*Mâncha yo'vyabhichârena Bhaktiyogena sevate | sa gunân samatityaitân Brahmabhuyâya kalpate ||*). The meaning of this verse, in plain language, is that he (*Sa*), who after Self-realization continues the worship of the Personal God (*Mâncha yo'vyabhichârena Bhaktiyogena sevate*) along with that of the Impersonal Brahma, passing beyond these qualities (*Gunân samati-*

1 Jari bâ ho kripâ karila Nârâyana / tari heñchi jâna Brahma hoyâ // Kothoniyâñ kâñhiñ nalage ânâveñ / nalage kotheñ jâveñ tarâvayâ // Jari Deva kâñhiñ dharila paiñ chit-tiñ / tari hechi hoti divyachakshu // Tukâ mhane Deva dâvila âpanâ / tari jivapanâ thâva nâhiñ //

tyaitān), qualifies himself to become Saguna Brahma (*Brahmabhūdyā kalpate*) or the Personal God. For, some Jñānis give up the worship of the Personal God as soon as their purpose of realizing the Self has been served, and practise the worship of the Impersonal (*Nirguna*) Brahma alone.

The difficulties which the Nirgunopāsakas have to encounter.

They too cross over the qualities but the strain is too great for them (*Klesho'dhikatarasteshām avyaktāsakta chetasām—B. G. XII. 5*), because they do not receive any assistance from the Personal God on account of His having assumed the nature of the Kalpavriksha, and have to depend upon their own efforts for success in their spiritual progress. Shri Krishna, there-

fore, advises Arjuna to continue the worship of the Personal God for two reasons.

Shri Krishna advises Arjuna to continue the worship of the Personal God for two reasons. for which this double worship is recommended to Arjuna, who has already realized the Self, is that it secures after death Eternal Bliss and Companionship of God in His Supreme Abode; viz., the Anādi Vaikuntha, whereas the worship of the Impersonal Brahma alone causes the Jñānis to merge in it after losing, on the dissolution of their physical bodies, their Shuddha Sattva which practically means Bliss.

8. The Lover (*Bhakta*) who by the perfection of knowledge becomes the Impersonal Brahma (*Amrita phala heñ pike / sarva Hari heñchi nike /*) realizes himself to be, as the result of his Love, the Personal God and enjoys the wonderful Love of everything as God or the Self (*Pahileñ āpanachi Nirgunabrahmabhuta / maga ātmapratiti karuni āpanachi Bhagavanta / Ātmatveñ sarva*

bhutiñ priti adbhuta / pāvalā, ticheñchi nāñva te Bhakti ||
Yathārthadīpikā). Then, by means of, or

The Lover (Saguna Bhakta) realizes himself to be the Personal God as the Universe, i.e., enjoys His Supreme Love. (the first being His Cosmic Form and the second the

Form of His Incarnations), viz., that even as Personal God He is Impersonal (*Tyā bhaktichyāhi parīpakeñ karuni /*

āpanachi Saguna sākshi mhanoni / nirākāra
ātmācha Sagunatveñ olakhoni / kritakṛitya hoto || *Ya-*

The three aspects of the Personal God. *thārthadīpikā*). For, he grasps without hands, moves without feet, sees without eyes and hears without ears (*Apāni*

pādo javano grahitā pashyatyachakshuh
sa shrunotyakarnah—Shruti). This cannot be a descrip-
 tion of the Impersonal Brahma, which is evidently devoid
 of the qualities of seeing and hearing. Besides, the Shruti
 distinctly refers to the Personal God by saying that He is

the Being who manifests Himself at the beginning of all creations (*Agryam Puru-*
sham purānam—Shruti). In Shri Bhāga-
 vata, too, such a Lover of the Personal God is deemed the highest by Shri
 Krishna (*Jñātvājñātvā' tha yevai Mām*

yāvān yashchāsmi yādrishah / bhajantyananya bhāvena
te Me bhaktatamā matāh ||). Now, how does he know
 Him everywhere by that Love? The answer is that he
 knows how great He is and who He is (*Yāvān yashchāsmi*),

that is, he knows that even as Personal God He is

The Lover realizes that even as Personal God he is the Infinite Impersonal spectator.

infinite both in space and time, because Nature or Prakriti is beginningless and endless as the spirit or Purusha is, and that His own nature is at the same time Impersonal, just as an ornament is nothing but gold (*Mi jitakā mhanaje ananta /*

tyā Maja anantatveñ jānato nishchita / āni jo Mi aiseñ mhanaje gunarahita / Nirgunachi Mi aseñ Sagunapanāntahi // Jevi pāhatāñ alankāra / ase soneñ nase ākāra / taisā Sagunatviñhi Mi Sarveshvara Nirgunachi aseñ // Yathārthadipikā).

He knows the Personal God 'Tattvatah' or 'in essence', that is, he knows both the parts of Him, viz., the Brahma (the true thing) and Māyā (illusion), but when it is understood that the latter has no real existence, only the Brahma remains. Thus, realizing (*Tato Mām tattvato jñātvā*) the Personal God as the Infinite and Impersonal spectator of everything (*Eko Devah sarvabhūtāntarātmā / sākshi chetā kevalo nirgunashcha // Shruti*), he passes his time in His worship till his physical body is alive, and after its dissolution he enters into Him permanently (*Vishate tadanantaram*). As a matter of fact, he did enter into the Personal

After death he goes to the Anādi Vaikuntha.

God the very moment he realized all His aspects, but as he was forced to return now and then to the body to enjoy as an individual soul the fruit of his past actions

(*Utkrāmantam sthitam vāpi bhuñjānam vā gunānvitam—B. G. XIV. 10*), his entrance after the exhaustion of his Prārabdha is said to be final. The meaning, in plain language, is that he goes to the Anādi Vaikuntha (*Ye yathā Mām prapadyante tānstathaiva bhajāmyaham—B. G. IV. 11*), where he assumes the form of the Personal God (*Mama sādharmaṃyagatah—B. G. XIV. 2*) and enjoys His Eternal Bliss and Companionship.

9. The characteristics of a Wise Lover (*Jñāni Bhakta*), as given in Chapter XII of the Bhagavad-Gītā, are as follows:— He bears no ill-will¹ to any being (*Adveshtā sarvabhūtānām*). It is impossible for this Perfect man to hate any being, because he sees the Self plainly in all

Characteristics
of a Perfect
Jñāni.

movable and immovable things. He is, however, regarded as a friend (*Maitrah*) by those who desire knowledge and freedom, because he helps them to secure their

wishes, although he is himself compassionate to all (*Karuna evacha*), in as much as he sees them to be the forms of the Personal God. He acquired these qualities by remaining without attachment (*Nirmamo*), that is, by never calling his wife or children or wealth to be his own. The feeling, that this or that is mine, estranges one from all others including God Himself. Its cause, however, is Egoism, from which the lover in question is entirely free (*Nirahankārah*). He identifies himself neither with the Tāmāsa body, nor with the Rājāsa senses, nor with the feeling of Ego (*Aham*) produced by the impure Sattva. He recognises himself to be the Self who pervades everything and who is realized by means of the pure Sattva, which is beyond the feeling of Ego (*Ahamsphurti*). The Shruti says '*Aham Brahmāsmi*', because the Self cannot be expressed in words without '*Aham*' (Ego). In the same way, we call Self-realization as God-vision, although it is impossible to see God as He is an Infinite Being. We

"We can be
God but never
know Him."

are told in Shri Bhāgavata (*Dyupataya eva te na yayurantamantatayā tvamāpi*) that even God Himself does not know His own end. This does not prove Him

1 Konyāhi jivāchā na ghado matsara / varma Sarvesh-
vara pujanācheñ // Tukārāma Mahārāja

to be ignorant, for, He knows full well that He is infinite, which means that He has no end. For this reason, it is written in the Kathopnishad "I do not say that I know it. I do not say that I do not know it. He who knows this truly knows." How can a wave see the ocean? And yet, it can become¹ the ocean by merging itself into it. Swâmi Vivekânanda, therefore, says, in his '*Inspired Talks*', "We can be God but never know Him". Now, although the Wise Lover has become Brahma himself, he has to enjoy the pleasures and suffer the pain allotted to him in the shape of Prârabdha as the result of his actions in previous lives. While doing this, he never entertains a liking for pleasures or an aversion for pain. He is, thus, the same in both (*Sama duhkha sukhah*), although when the hour of enjoyment or suffering comes, he actually feels the pleasure and pain, just as all ignorant people do, for, without such a feeling, the Prârabdha will not be exhausted (*Prârabdha karmanâm bhogâdeva kshayah—Shruti*). The sting, however, lies in the solicitude to have the same pleasures again and in the dread of the recurrence of pain, from both of which he is free. When he sees all to be the Self, with whom can he get angry? He is, therefore, ever ready to forgive (*Kshami*) even the greatest wrong done to him. He is one whose mind is at all times in union with the Self (*Yogi*) and so he is always content (*Santushtah satatam*). His mind is not disturbed by the variegated forms of the universe, because it is directed to the Self that pervades it (*Yatâtma*) and it remains steady, because his firm resolution is (*Dridhanishchayah*) that the Self alone is the joy of all joys and the gain of all gains. And yet, outwardly he looks² like a

1 Vastuchi houni râhane / aiseñ vastucheñ pâhaneñ // *Râmadvâsa Swâmi*.

2 Bâhya sâdhakâche pari / âni svarupâkâra antariñ //

student (*Sādhaka*), though really he is a master, free from all doubts and desires. So far, the characteristics of the Wise Lovers are in common with those of the Nirguno-pāsakas. Shri Krishna, therefore, mentions now those that are peculiar to the Lovers alone in the words '*Mayyar-*

Peculiar characteristics of a Wise Lover (Jnāni Bhakta).

pita mano budhir yo Me Bhaktah sa Me priyah' which mean, in plain language, 'with his mind he sees the forms of the Personal God and with his reason the Self that pervades them, for which reason he is God's

Lover, and He being of the nature of the Kalpavriksha, cannot but love him.' This distinguishing mark is clearly pointed out by the Saint Tukârâma thus:—"*Bhaktipremasukha nenave ānikāñ | pandita vāchakāñ jñāniyāñsi || Ātmanishtha jari jhāle Jivanmukta | tari bhaktisukha dur-labha tyāñ || Tukā mhane kripā karila Nārāyana | taricha heñ varma pade thāveñ ||*". "The body of the Lover is the result of his previous Karma (*Prārabdha*) and the body of the Personal God is the result of His own Will, but the Self in both is one and the same. That is why Shri Krishna says in the 17th verse of Chapter VII that He is supremely dear to the Wise Lover and he too is dear to Him (*Priyo hi jñānino'tyarthamaham sacha Mama priyah*). In spite of all these noble qualities, one may think that people are likely to be afraid of him as they are of the 'Tapasvis' (ascetics) who possess the power to do them harm by their curses. We are told, therefore, that, through the Lover, the world is not agitated (*Yasmānnodvijate loko*), for, who would fear him who can drive away the fear of births and deaths and make men fearless? But, if you say that people are not afraid of cowards too,

Siddha lakshana teñ chaturīñ / jānije aiseñ // Sandeharahita sādhana / teñchi siddhāñcheñ lakshana // antarbāhya samādhāna / chalenā aiseñ // *Dāsabodha*.

the reply is that as he has no worldly desires at all, he does not care for any of the Lower Gods or men (*Lokānno-dvijate cha yah*) from whom he expects nothing. For this reason, he is not overjoyed (*Harsha*) with the acquisition of anything agreeable, nor does he get angry or envious (*Āmarsha*) when anything disagreeable happens or when he sees any body prosper. He is ever free from fear and anxiety (*Bhayodvegairmukto*). Such a Lover too is naturally dear to God (*Sa cha Me priyah*). The outward symptoms of a Wise Lover are given by Lord Gauranga thus:—

“The cultivation of Bhakti chastens the nerves and fills the heart with joy. This joy is carried by the chastened nerves to all the parts of the body. The result upon the skin is pulak, and upon the eyes and nose a flow of water. When the flow of joy is too great, the Bhakta falls down in a swoon. Even when a Bhakta is comparatively free from the immediate influence of Bhakti, he is never deprived of small currents of joy that are constantly passing through his frame. This makes him jolly, mirthful and frolicsome.”

10. The ignorant act recklessly and believe that they themselves do everything. They are consequently fettered by the chains of action. Shri Krishna, therefore, mentions in verses 10 and 11 of Chapter V of the Bhagavad-Gitā the nature of the actions which the Knowledge-seeker (*Jijnāsu*) does and the way in which he is freed from bondage, thus:—“He, who abandons attachment, and

The Knowledge-seeker's dedication of actions to God. performs actions offering them to Brahma, is untainted by sin, as a lotus leaf by the waters. The Yogis, abandoning attachment, perform actions for Self-purification, with the body, the mind, the reason and the senses held aloof” (*Brahmanyādhāya karmāni sangam tyaktvā*)

karoti yah / lipyate na sa pāpēna padmapatramivāmbhasā //
Kāyēna manasā buddhyā kevalairindriyairapi / yoginah
karma kurvanti sangam tyaktvātmashuddhaye //). The
 Knowledge-seeker (*Jijnāsu*), who does all his religious, social
 and personal duties disinterestedly (*Karma kurvanti*
sangam tyaktvā) and dedicates them to the Personal God
 (*Brahmanyādhāya karmāni*) for the purification of his
 heart (*Ātmashuddhaye*) by holding a firm belief that he
 is not the doer of actions and by desiring nothing but
 Knowledge and Love of God, is unstained by this sin in
 the form of merit (for even merit fetters, if not duly offered
 as sacrifice to God), as the lotus-leaf is unmarred by
 the waters in which it appears (*Lipyate na sa pāpēna*
padmapatramivāmbhasā). The religious duties he per-
 forms are divided into four classes:—1st Those with the
 body, such as bathing and prayers (*Snāna sandhyā*); 2nd
 those with the mind, such as meditation
 of God (*Bhagavaddhyāna*); 3rd those with
 the reason, such as ascertainment of the
 truth that the love of God alone secures
 knowledge and freedom and 4th those with
 the senses¹, such as hearing and celebrating God's name.
 The senses of the Knowledge-seeker (*Jijnāsu*) are called
 'Kevalaih' (free) in the text, because though they are na-
 turally prone to the sense-objects they turn off from them
 to this disinterested sacrifice. As to how the Aspirant
 who has realized the Self and who seeks perfection (*Ar-*
thārthi) watches that he is actionless, when the same ac-
 tions as those of the Knowledge-seeker (*Jijnāsu*) are

The religious
 duties of the
 Knowledge—
 seeker.

1 Cf. Gheĩṅ gheĩṅ māze vāche / goda nāma Vithobācheṅ //
 Tumhi ghyāre dole sukha / pahā Vithobācheṅ mukha //
 Tumhi āikāre kāna / māzyā Vithobācheṅ guna //
 Manā tetheṅ dhāĩva gheĩṅ / rāheṅ Vithobācheṅ pāyĩṅ //
 Tukā mhane jivā / nako soduṅ yā Keshavā //

being done by him, the Bhagavad-Gitâ says, "The attuned essence-knower thinks 'I am doing nothing at all' in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, letting go, grasping, opening or closing the eye-lids; he holds that the senses deal with the sense-objects" (*Naivakinchit karomiti yukto manyeta tattvavit | pashyan shrinvan sprishan jighrannashnan gachchhan svapan shvasan || Pralapan visrijan grinhannunmishannimishannapi | indriyânindriyârtheshu vartanta iti dhârayan* || V. 8 & 9). One who has realized the Self (*Tattvavit*) and who is duly engaged in constant study of the Self (*Yukto*), but who has not yet attained to perfection, remembers that he is actionless and thinks by means of his reason that he does nothing¹ when the various operations of the organs of perception and action and of life-breaths, such as those of seeing, hearing, touching, smelling, eating, walking,

1 "The Gitâ can only be understood, like any other great work of the kind, by studying it in its entirety and as a developing argument. But the modern interpreters.....have laid an almost exclusive stress on the idea of equality, on the expression *Kartavyam Karma*, the work that is to be done, and on the phrase 'Thou hast a right to action, but none to the fruits of action' which is now popularly quoted as the great word, the *Mahâvâkya*, of the Gitâ.....What is the work to be done is not to be determined by the individual choice; nor is the right to the action and the rejection of claim to the fruit the Great Word of the Gitâ, but only a preliminary word governing the first state of the disciple when he begins ascending the hill of Yoga. It is practically superseded at a subsequent stage. For, the Gitâ goes on to affirm *emphatically* that the man is not the doer of the action; it is Prakriti, it is Nature, it is the great Force with its three modes of action that works through him and he must learn to see that it is not he who does the work."—*Essays on the Gitâ by Babu Aurobindo Ghose.*

slumbering, breathing in and out, speaking, throwing out excretions, etc., giving and taking things with the hands and opening and shutting eyes are going on. How then does all this happen? The conviction of his reason is (*Dhāraṇa*) that this is nothing but the play of the senses amidst their objects, *i.e.*, the eyes indulge in forms, the ears in words and so on. As Arjuna had already realized the Self, he was warned, in Bhagavad-Gītā, XVIII. 57, not to follow only the preliminary way of dedicating actions to God recommended in the case of the Knowledge-seeker (*Jīnāsu*) but also to have recourse to the union of his reason with the Self (*Buddhiyogamupāśhritya*) in everything he does. To turn to the actions of the Wise Lovers their true nature is explained clearly by Babu Aurobindo

Babu Aurobindo Ghose's description of the nature of the actions of the Wise Lover.

Ghose in the following passage taken from his Essays on the Gītā:—"We are told continually by many authoritative voices that the Gītā opposing in this the ordinary ascetic and quietistic tendency of Indian thought and spirituality proclaims with no uncertain sound the gospel of human action, the ideal of disinterested performance of social duties, nay, even, it would seem, the quite modern ideal of social service. To all this I can only reply that very patently and even on the very surface of it the Gītā does nothing of the kind, and that this is a modern misreading, a reading of the modern mind into an ancient book, of the present day European or Europeanized intellect into a thoroughly antique and thoroughly oriental and Indian teaching. That which the Gītā teaches is not a human but a divine action.....the action of the best, the God-possessed, the Mastermen done impersonally for the sake of the world and as a sacrifice to Him who stands behind man and Nature." Re-

ferring to the actions of these God-men and their Sacrifice, Shri Krishna says thus:—"When the sacrifice is Brahma,

Gitâ on the
method of the
Wise Lover's
dedication.

the ghee and grain are Brahma, the fire is Brahma and by Brahma the offering is poured, to none but Brahma shall he go, who sees¹ in his acts Brahma alone"

(*Brahmârpanam Brahmahavir Brahmâgnau*

Brahmanâhutam / *Brahmaiva tena gantavyam Brahmakarmasamâdhinâ* // B. G. IV. 24). The principal aim of the Bhakta in doing action at all is to sacrifice it to the Personal God. This act of sacrifice, which is a mere wave of delusion, merges in the ocean of Brahma and becomes Brahma itself. The sacrificial offerings and fire which represent the several instruments necessary for action as well as the doer of the sacrifice appear to him as Brahma, just as ornaments, pots and a piece of cloth appear to be gold, clay and thread respectively. This is simple enough to understand, for, the effect is nothing but the cause, as may be seen from the example of the flame which issues out of fire and vanishes into it again. Even during the period of its existence, it presents itself in the form of fire and through fire only. Thus, one who sees Brahma in action goes to the Personal God as his goal. For, the Shruti (*Yadâ pashyan pashyati Rukmavarnam*

1 Kâsiyâneñ pujâ karuñ Keshirâjâ / hâchi sandeha mâzã phediñ âtân // Udañ nhânuñ tari svarupachi Tuzeñ / tetheñ Devâ mâzeñ kâya veñche // Gandhâchâ sugandha pushpâchâ parimala / tetheñ mi durbala kâya vâhuñ // Vâhuñ dakshinâ pari dhâtu Nârâyana / anna Parabrahma dujeñ nâhiñ // Gâtoñ to oñkâra tâli nâdeshvara / nâchâvayâ thâra nâhiñ kotheñ // Phaladâtâ tuñcha tâmbola akshatâ / tetheñ miñ Anantâ kâya vâhuñ // Tukâ mhane Hari avagheñ Tuzeñ nâma / dhupa dipa Râma Krishna Hari //.

*kartāramisham Purusham Brahmayonim | tadā vidvān
punyapāpe vidhūya niranjanah paramam
sāmyamupaiti divyam ||*) says that when the
Result of the
dedication,

Aspirant (*Vidvān*) has acquired a practical knowledge of the Self (*Vyatireka*) and when he sees (*Pashyan*) the Self in the whole universe (*Anvaya*) and meditates on the Saguna Brahma (*Pashyati Rukmavarnam*), he, after destroying all his Karma in the shape of merit and sin (*Punyapāpe vidhūya*), assumes a body of Shuddha Sattva, similar to that of the Personal God, and enjoys His Eternal Bliss in His Supreme Abode, the Anādi Vaikuntha (*Paramam sāmyamupaiti divyam*).

II. "The fortune of dispassion", says Rāmadāsa Swāmi, "is the highest of all the fortunes man may boast to possess" (*Mahatbhāgya hātāsi āleñ | taiseñ vairāgya utpanna jāleñ || Dāsabodha*). When one declares sincerely that he wants *nothing*, it implies that he possesses or at least has the satisfaction of possessing *everything*. But such is the law of nature that *everything* unasked goes to the person who wants *nothing*, as may be seen from the example of the sea to which all waters run without any solicitation on its part (*Āpurymānamachalapratishitam samudramāpah pravishanti yadvat | B. G. II. 70*). Therefore, Thomas a'Kempis says, "Keep this short and complete saying 'Forsake all, and thou shalt find all.' Leave concupiscence and thou shalt find rest." We also find in Mrs. Besant's '*Yoga as Practice*' that "When a man has really renounced, a strange change takes place. On the Path of Forthgoing, you must fight for everything you want to get; on the Path of Return, Nature pours her treasures at your feet. When a man has ceased to desire them, then all treasures pour down

Quotations from
Thomas a'Kem-
pis and Mrs. Be-
sant.

upon him, for he has become a channel through which all good gifts flow to those around him." The following is a further illustration of the Truth:— Once upon a time there lived in Southern India a learned Brahman who was very poor. With the object of getting wealth, therefore, he performed several '*Gâyatri Purascharanas*'¹ with puncti-

Swâmi Vidyâranyâ's Renunciation. In disgust, he renounced the world and became an Âshrama Sannyâsi. The moment he took the holy orders, Lakshmi, the Goddess of Wealth, appeared before him in person, but he did not care to look at her. When he found her, however, to be very courteous, he asked her the reason of her not coming before. In reply she said with an air of gravity "Look at the yonder hill of your sins in conflagration ! When your '*Purascharanas*'² could scarcely burn a little corner of that great hill, how could you expect me to come and see you ? Your renunciation, however, has set the whole hill on fire and made you sinless. I am, therefore, now at your service and prepared to give you anything you want." The Sannyâsi, who afterwards became the famous Vidyâranya Swâmi, was satisfied with the answer, thanked her for her kindness and bade her to depart, as he wished to ask nothing from her. But, as she would not go away without granting him a gift (*Vara*), to please her he expressed a desire to have a shower of Gold Mohurs for a few seconds in commemoration of the event. The boon was readily granted. Some of the

1 Repetition of the *Gâyatri Japa*, a certain number of times every day for some stated period, is called a *Gâyatri Purascharanam*.

2 It is to be understood, however, that the '*Purascharanas*' helped him indirectly in securing renunciation.

Mohurs, which were picked up by the people who happened to be present on the occasion, are still said to be found in Canara and the adjoining parts. The moral of the incident is plain enough. Dispassion holds exactly the same position in spiritual matters as wealth does in matters relating to the material world. For, as the material

Dispassion holds the same position in spiritual matters as wealth does in matters relating to the world.

prosperity of an individual is judged by the amount of wealth he possesses, so is his spiritual progress to be judged by the strength of his dispassion. But, how is this dispassion (*Vairāgya*) to be secured by the Knowledge-seeker? The reply is that he gets it by abandoning work with

motives (*Kāmyatyāgeṇ virakti—Yathārthadīpikā*). His dispassion (*Vairāgya*), therefore, consists in regarding all sense-objects as sources of pain (*Tayā vairāgyācheṇ kārana / vishayiṇ doṣhadrishti sampurna || Ranganāthi Yogavāsishtha*). Now, how does he obtain the

The Dispassion (*Vairāgya*), Love (*Bhakti*) and Knowledge (*Jñāna*) of the Knowledge-seeker.

Love of God. (*Bhakti*)? By performing disinterestedly all his religious, social and personal duties and by offering them as sacrifice to God (*Ishvarārpana phalatyāgeṇ Bhakti—Yathārthadīpikā*). His love consists in hearing and singing the names and glories of God in the company of saints.

He is fully conscious of the Personal God's nature of the Kalpavriksha and always offers prayers to him as follows:—"O Merciful Lord ! let me never think of sense-objects, let me always have a longing for Thee, destroy all my desires and give me the Supreme Love of Thy Lotus Feet" (*Devā nako vishayavāsana / godi Tuzicha lāgo manā / todi sakalahi kāmānā / de Bhakticha Tuziyā pāyāñchi || Yathārthadīpikā*). His Knowledge (*Jñāna*) is the theoretical knowledge of the meaning of the Scriptures (*Svādhyāya jñāna—B. G. IV. 28*)

acquired by the study of the various commentaries under the guidance of a qualified master. The Dispassion (*Vairāgya*), Love (*Bhakti*) and Knowledge (*Jñāna*) of the aspirant seeking perfection (*Arthārthi*) are defined by Shivarāma Swāmi thus:—“Dispassion is the recognition of the senses and the sense-objects as mere illusion; Love is the directing of the purified reason to the Self; Knowledge is

The Dispassion, Love and Knowledge of the aspirant seeking perfection (*Arthārthi*).

the realization of the Self as Existence, Consciousness and Bliss” (*Vishaya indriyeṇ jada olakhaneṇ techi Virakti / chaitanyākade vritti phiravaneṇ yā nāṇva Bhakti || Mi chidghana vrittipratiti shuddha teṇ Jñāna / yāpari trivenicheṇ nitya karāveṇ snāna ||*). Better kind of dispassion than that of the Knowledge-seeker is, according to Shri Rāma-krishna Paramahansa, that which arises from consciousness that all worldly blessings, though within one’s reach, are transitory and not worth enjoying. Shri Ranganātha Swāmi also says that, for one who has realized the Self, the only means for preserving dispassion (*Vairāgya*) is to feel every moment that the world does not really exist (*Aneka sādhanēṇ sādhitāṇ / kahiṇcha vairāgya nupaje chittā / jaga heṇ mithyatveṇ jānatāṇ / vairāgya tattvatāṇ purna hoye ||*). If the aspirant is not able to realize the Self in material objects he should always regard them as the forms of the Personal God, so that his reason may easily become steady (*Madbhāveṇ bhuteṇ samasta / sarvadā pāhatāṇ satata / Mituriya jo sarvagata / te thāyiṇ chitta praveshe || Ekanāthi Bhāgavata*). This is his Love of God. His Knowledge, as stated in the Nirālamba Upanishad, is “The realization by direct cognition of the fact that in this changing universe there is nothing but Chaitanya, that is, consciousness, that is of the form of the seer and seen, pervading all things, that is the same in all, and that is not subject

to changes like pot, cloth etc." Lastly, the Dispassion, Love and Knowledge of the Wise Lover

(*Jnâni Bhakta*) are all one and the same, viz., the realization of the Personal God everywhere (*Hridayiñ vishayâncâ abhâvo / sarvâñ bhutiñ Bhagavadbhâvo / he vairâgya yukti pahâho / jetheñ sâdhakâ nirvâho Madrupiñ || Ekanâthi Bhâgavata*). Swâmi Vivekânanda says that the higher Love and the higher Knowledge are one, and Swâmi Râma Tirtha observes that the word 'Renunciation' is synonymous with Knowledge (*Bhaktih pareshânubhavo viraktiranyatra chaisha trika ekakâlah / prapadyamânasya yatha'shnatahsyustushtih pushtih kshudapâyo'nughâsam || Shri Bhâgavata*). Shri Nârâyana Mahârâja says, at the end of his '*Shânti Sâgara*', that the Love of the Lover, who becomes Wise by means of the efforts necessary for perfecting Knowledge, enables him to realize the Personal God in all movable and immovable things, which is always the purest Dispassion, as well as the most unswerving Consciousness or Knowledge, devoid of all idea of form and perfectly attuned (*Bhakti asi sthira-chariñ Harirupa pâhe / chittiñ sadâ parama shuddha virâga râhe || Avyagra chitta gatavâsana vashya hoteñ / jo yatna-shila muni tyâ nijalâbha deteñ ||*). Love (*Bhakti*), Knowledge (*Jnâna*) and Dispassion (*Vairâgya*) are, thus, the three great means of securing freedom (*Kiñ Jnâna bhaktivairâgya / jyânâsa te mukti pâvati sabhâgya || Yathârthadipikâ*).

12. There are three kinds of Karma (action):—(1) *Prârabdha*, which is so much of past actions as has given rise to the present birth; (2) *Sanchita*, the balance of past actions that will give rise to future births; and (3) *Kriyamâna*, acts being done in the present life. These last leave impressions

Three kinds of Karma or action, viz., (1) *Prârabdha*, (2) *Sanchita* and (3) *Kriyamâna*.

These last leave impressions

on the mind or reason which are added to the Sanchita on the death of the physical body. About these impressions Swâmi Vivekânanda says as follows:—

Impressions of Kriyamâna explained by means of the simile of a lake.

“Using the simile of a lake for the mind, it can be said that every ripple or wave that rises on its surface does not die out entirely when it subsides, but leaves a mark behind or a future possibility of the rising of similar waves on it. Whatever

may be its nature, this mark of the possibility of the wave's reappearing is what is called ‘Sanskâra’. Every work that we do, even to every movement of the body, every thought that we think, leaves such an impression on the mind-stuff and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface, sub-consciously.”

The Kriyamâna and Sanchita are destroyed by Knowledge, but Prârabdha must be exhausted by enjoyment alone.

The Kriyamâna and Sanchita are destroyed by Knowledge (*Tadadhigama uttara purvâghayorashlesha vinâshau tad-vyapadeshât—Brahma Sutra*), but the Prârabdha must be exhausted by enjoyment alone (*Prârabdha karmanâm bhogâdeva kshayah—Brahma Sutra*). Therefore, in B. G. XVIII. 60, Shri Krishna, while speaking of Prârabdha, which is inevitable, uses

the word ‘*Nibaddhah*’ (bound fast) and not ‘*Baddhah*’ (bound) which may be safely applied to Kriyamâna and

Force of the word ‘*Nibaddha*’ in B. G. XVIII. 60.

Sanchita, as, before they are turned into Prârabdha, one can get himself liberated from them by realizing the Self through the Grace of the Preceptor and by making his reason steady (*Apichedasi pâpebhyah*

sarvebhyah pâpakrittamah | sarvam jñānaplavenaiva vrijinam santarishyasi || Yathaidhāñsi samiddhognir : bhasmasât-

kurute'rjuna / jñānāgni sarva karmāni bhasmasāt kurute tathā || B. G. IV. 36 & 37). The similes used here show that the first verse refers to 'Kriyamāna' and the second

How Kriyamāna is destroyed is explained by the simile of a man sitting in a boat.

to 'Sanchita'. Just as a man sitting in a boat sees water all around him, but it dare not touch any part of his body, so too, one who does all sorts of actions, even the worst imaginable, and sees by the light of his knowledge that he is actionless, has nothing to fear from them, because they are thus powerless to generate any Kriyamāna (*Vrijinam*) for him. The word '*Vrijinam*' literally means 'sin', but here it conveys the idea of 'merit' also, for, both have to be destroyed in order to be free from re-births.

The word '*Vrijinam*' is used for both sin and merit.

It may be mentioned here that a Jñāni has to cross over the ocean of sin by means of the ship of Knowledge only (*Jñāna plavenaiva*) and not by any of the penances prescribed in the Shastras for the ignorant. If he troubles himself with them, there is danger of his losing the Knowledge he has already acquired and of his identifying himself again with the body

Penances useless for washing off a Jñāni's sins.

(*Je jñānanāveneñtarati / tyāñsa anyaprāyas-chittiñ / adhikāra nāhiñ kiñ Gaṅgātatiñ vasati / te kñ jāti tirthāntarā* || *Jñāniyāsa anya upāya / te jñānāve apāya / to pāpasamudra taroni jāya / jñāneñchi* || *Yathārthadīpikā*). The most important result of Knowledge, however, is to do away with 'Sanchita', which consists of the merit and sin of millions of past lives, as even a Knowledge-seeker (*Jijnāsu*) makes himself free from a portion of the Kriyamāna by offering disinterested actions as sacrifice to the Personal God. As the kindled flame feeds on fuel, dry as well as wet, till it sinks to ashes,

so does the

A portion of the Kriyamâna of a Knowledge-seeker is destroyed by offering disinterested actions as sacrifice to God.

sickness, and yet,

The destruction of Sanchita is explained by the simile of a kindled flame.

him, who is the Self, to fight against his wishes. Shri Krishna, therefore, tells him that the Lord of the Universe sits always as a silent Spectator, in the heart, or rather reason, of all beings and causes them to enjoy the fruit

How God forces the Individual Souls to enjoy their Prârabdha?

The meaning of this, in plain language, is that God Himself dwells in the reason of mankind and guides it according to their Prârabdha or past actions (*Buddhih karmânusârini*).

“Plant a mango tree”, says Thâkur Haranâth, “and it will

Working of Prârabdha explained by illustrations from Thâkur Haranâth's works.

fire of Knowledge reduce every act, righteous or sinful, to ashes. Thus, Arjuna is told that, what he, misled by delusion, desires not to do (*Kartum nechchasi yān mohât*), that very thing he would do even against his will (*Karishyasyavasho'pitat*). Nobody likes poverty or

submit to his fate quietly (*Hāñ gā rogu kâi rogiyâ | āvade daridra daridriyâ | pari bhogaviṇe baliyâ adrishten jenen || Jñāne-shvari :*). Arjuna now thinks that action as well as nature, being a mere illusion, cannot have any power to force

of their own actions by whirling round their bodies, mounted on the wheel of Prârabdha, by pulling the strings of the reason itself (*Ishvarah sarvabhutânām hriddeshe' rjuna tishthati | bhrāmāyan sarva bhutāni yantrârudhāni māyayâ || B. G. XVIII. 61*). The

produce mangoes in time; will you grieve that it does not bear jack-fruits? Perhaps nobody will ever do so. Mango plants will bear mangoes, jack-fruit trees will bear jack-fruits; and so on. Let nobody grieve for it; if anybody do, he

would only be laughed at as one off his head. It is the same with our body; this body is sprung from the seeds of Karma (previous deeds); these will germinate and in time bear fruit, in their turn; some of these fruits are sweet while others extremely bitter. It is for this that one should never be overwhelmed with the joys or sorrows of this world. What will be, must be; what I have to suffer, I must suffer; it can never be otherwise; what need have we, therefore, to waste our time in fruitless cares? Should we not rather think of how to avoid falling again (in future) under the clutches of such stern and inviolable laws, of how to become a constant companion of Krishna in the ever delightful grove of Brindâban,—than waste our time in such fruitless cares?" National peace and prosperity as well as wars and epidemics are the results of what is called collective Karma, *i. e.*, the good or bad Karma done conjointly by several individuals who enjoy the reward of its merit or suffer the penalty of its sin at one and the same time. It would be use-

Collective
Karma.

less for Arjuna, therefore, to oppose Prârabdha, which though powerless in itself, becomes most powerful through divine influence, just as a policeman of the lowest rank, with a warrant in his hand, is able to drag to the court even a minister or a prince. He is, thus, advised to surrender himself to the Lord alone, knowing Him to be all, as he knows the ocean to be the waves, and to obey His orders ungrudgingly (*Tameva sharanam gachchha sarvabhâvena Bhârata—B. G. XVIII. 62*).

The best course is to surrender oneself to the Lord and not to resist Prârabdha.

He would then be able to see his action itself to be God and to gain, through His Grace, uttermost peace, the eternal state, even in this life (*Tatprasaddât param shântim Sthânam prâpsyasi shâshvatam—B. G. XVIII. 62*). Now, although, what-

ever the Lover of God seems to do and feel is a reality

As a matter of fact to the Lover of God Prârabdha and its enjoyment are all Brahma.

to the ignorant people, yet, as a matter of fact, to him the Prârabdha, its enjoyments and sufferings and their connections are all nothing but Brahma (*Dehasyâpi prapanchatvâtprârabdhâvasthitih | kutah ajnânajana bodhârtham prârabdham vakti vai Shrutih* //—*Shankarâchârya*, and *Abhito*

Brahma nirvânam, B. G. V. 26). "Deliverance", says Deussen, "is not effected by the knowledge of the Âtman, but this knowledge is itself already deliverance. He who

Quotations from Deussen, Keshava Swâmi and Saint Tukârâma.

knows himself as the Âtman has thereby recognised the world of plurality and the desire occasioned by plurality to be an illusion, which can no longer lead him astray. His body is no longer his body, his actions no longer his actions; whether

he still continues to live and to act or not, is, like everything else, a matter of indifference. But the semblance of Empirical Knowledge persists, and it is a consequence of this that deliverance appears to be first attained in all its completeness after the dissolution of the body." He may be said, therefore, to have the eternal bliss everywhere whether his body is alive or dead. This point is touched distinctly by Keshava Swâmi and Tukârâma Mahârâja in their description of a Wise Lover. The former philosopher remarks that a Lover's Sanchita is reduced to ashes by the fire of his Knowledge, his Kriyamâna becomes fruitless like the enjoyment of a woman who is sterile and his Prârabdha alone remains till his death, but that too is a reality to the people and not to himself (*Jnânânaleñ vividha sanchita dagdha zâleñ | vandhyâ vilâsavata teñ kriyamâna geleñ | prârabdha shesha uraleñ jananisichayâlâ | advaitabodhapada nishchaya purna zâlâ* //). The latter

says "The Lover has got no Prârabdha, Kriyamâna and Sanchita, for, to him everything, in and out, is full of God. The worshipper of God is not at all affected by the qualities of Sattva, Rajas and Tamas. It is God who eats, talks and works through him. Tukâ says that God and His servant are not two entities but one" (*Prârabdha kriyamâna / bhaktâ sanchita nâhiñ jâna || Avaghâ Devachi zâlâ pâhiñ / bharoniyâñ antarbâhiñ || Sattva raja tama baddhâ / navhe Haribhaktâsi kadâ || Khâye, bole, kari / avaghâ tyâñchyañ angeñ Hari || Devabhaktapana*

Why is the
Lover of God
unable to create
an universe ?

Tukâ mhanane nâhiñ bhinna ||). Now, if anyone were to ask here 'Why then is this Lover of God unable to create an universe like the Personal God ?' The

reply given in Yathârthadipikâ is "if one branch of a tree bends down with fruit and another bears only a few or even none, can the latter, for that reason, be called a branch of a different tree ? (*Âtâñ srishtyâdi rachanâ / âni sarvajnatvâdi Arjunâ ! | mhanasi heñ kâñ maja yendâ sâmarthya Tuzeñ. || Tari agâ ! eki dahâli / vrikshâchi lavalî phaliñ / ekisa thodiñ phaleñ mhanoni vegali | mhanavela kâya te shâkhâ ||*). Referring to him (the Wise Lover), Lord Shri Krishna tells Brahmadeva with great joy in Brahma-

Quotation
from Brahma-
stuti.

stuti 'The dust of the feet of the Lover who wants nothing but Myself, who is himself without the least ill-will to anyone and full of peace and who sees Me the same

everywhere realizing all to be the Self, do I bear on my own person and make (thereby) the people on the earth holy (*Jyâ Bhaktâ Majavina anyâ nalage nirvaira shânta svayeñ / jo sarvatra pâhato sama Malâ sarvâtmatâ nishchayeñ || Tyâmdageñcha are sadâ phirataseñ tyâchyañ padâñchyañ dhuli / Mi angeñ vahâtoñ pavitra karitoñ lokâñsa bhumandaliñ ||*). How gratefully the God of Gods returns, even

in this life, the Supreme Love of these Wise Lovers (*Jñāni Bhaktas*) whom, after the death of their physical bodies, He takes to the Anādi Vaikuntha (*Vishnoryat paramam padam*) which is the subject matter of the next Chapter, is described by the Saint Tukārāma thus:—"Our Lord knows nothing of high or lowly birth, He stops wher-

Quotation from Tukārāma showing how the Lord returns the Love of the Wise Lovers even in this life.

ever He sees devotion and faith. He ate the pounded grain that Vidura, the slave's son, offered him; He protected Prahlāda in the demon's house. He worked with Rohidāsa in tanning hides; he wove scarfs on Kabir's loom. He sold goat's flesh with the butcher Sajana; He mowed the grass in Sāvātā's field. He blew the fire with

the goldsmith Narahari; with Chokāmela He dragged away dead cows. With Nāmā's slave Jani, He lifted up cowdung; at Dharmā's house He carried the water and swept the floors. He became a charioteer and drove the horses of Arjunā's car; He relished the cakes that Sudāmā's love presented Him. At the cowherd's house, He tended kine; He kept the door for Bali. For the sake of Mirātāi, He drained the poison cup; He became a Mahār in the service of Dāmāji. He carried clay for Gorā the potter. He paid off the bills of Narasi Mehtā. For Pundalikā's sake He still stands there (at Pandharpur); blessed says Tukā is His story." Nay, even after doing all this, He declares that He can never be free from the debt of His Lovers ('*Sakāmāsa desi kāma / mumukshusa kaivalyadhāma / aeuni moksha Ātmārāma / rini mhanavisi bhaktānchā ||* ' *Yathārthadīpikā*, and '*Natā karuni muktahi mhanasi Mi budāloñ rineñ /' Kekāvali*).

CHAPTER V.

INFINITE GRACE

(S A M P U S H T I).

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

श्रीभगवद्गीता, १४-१-२.

"I will declare again the knowledge beyond this (nature) the best of (all sorts of) knowledge, having gained which, all sages have attained to perfection beyond nature. Resorting to this knowledge (also), they rise to fellowship with Me; they are not re-born even at the creation (of the universe) and are not afflicted at its dissolution."—Bhagavad-Gītā, XIV. 1-2.

I. This human body is undoubtedly transient and joyless but, if well utilized, it enables one to enjoy Eternal Bliss and Companionship of God. We are, therefore, asked always to love and worship Him (*Anityam asukham lokam imam prāpya bhajasva Mām*—B. G. IX. 33)—a thing lying quite within the province of our 'Will', which, as already proved (Chap. I, Para 5, Pages 47-51), is not affected by Prârabdha. 'Will' is, thus, distinguished from 'Desire' by Mrs. Besant, who identifies the former with 'Conscience' (*Avyakta Tattva* or *Chitta*):—"Desire is the outgoing

energy of the thinker determined in its direction by the attraction of external objects. *Will*¹ is the outgoing energy of the thinker, determined in its direction by the conclusions drawn by the reason from past experiences or by the direct intuition of the thinker himself. Otherwise put, *Desire* is guided from without, *Will* from within. *Will* in the domain of morality is generally entitled *Conscience*."—*The Ancient Wisdom*. Out of the four classes of the Lovers of God (*Bhaktas*), viz., (1) the Dualist (*Ârto*), (2) the Knowledge-seeker (*Jijnâsu*), (3) the Aspirant seeking perfection (*Arthârthi*) and (4) the Wise Lover (*Jnâni*), who alone are called 'men' by Shri Krishna (*Mama vartmânuvartante manushyâh Pârtha sarvashah*—*B. G. IV. 11*), Amourism

<p>Amourism takes no notice of the Dualist (<i>Ârto</i>) but begins with the 'Love of the Knowledge-seeker (<i>Jijnâsu</i>)' or 'True Faith'.</p>	<p>takes no notice of the Dualist (<i>Ârto</i>), because he loves God with the expectation of some material good or that of protection against some evil. His love is the impurest of the four, because it has all the three defects (<i>Tridosha</i>), viz., <i>Interruption</i>, <i>Adulteration</i> and <i>Condition</i>. It is tolerated, however, by Shri Krishna, because it has a chance of being purified in course of time,</p>
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1 Will or Conscience, then, is a modification of *Sattva* or *Antahkarana* (*Teñchi antahkarana sattva shabdeñ / Chitsadânan-dalahari*) which, when properly developed or rather purified, becomes, step by step, Faith or *Shraddhâ* (*Sattvâmurupâ sarvasya shraddhâ bhavati Bhârata*—*B. G. XVII. 3*), Love or *Bhakti* (From Pure Faith is born Love—*Lord Chaitanya*) and the Self or God meaning *Âtmâ* or *Brahma* (*Râma bhâveñ thâiñ pade / Râma bhaktisi âtude / Râma aikya rupeñ jode / mauna pade shrutisi // Shri Râmadâsa Swâmi*).

Cf. *Chitta buddhi mana ahankâra / ekâ sattvâche prakâra / yâ chauñchecha svapnavikâra / bheda nase yâ chauñsi // Yathârthadipikâ*.

Buddhi âni mana yâ dona shabdâñ kherija antahkarana va chitta he dona shabdahi prachârânta âheta. Paikiñ antah-

as already shown in Chapter II. 4. P. 73. Amourism, therefore, begins with the love of the Knowledge-seeker (Jijnâsu), which is nothing but True Faith defined by St. Paul in

St. Paul's definition of 'Faith' and its explanation by Newman.

the very first para of his Eleventh Epistle to the Hebrews as 'The substance of things hoped for, the evidence of things not seen'. Here Newman says the word 'substance' means 'realizing.' "It (Faith) is the reckoning that to be", he continues, "which it hopes or wishes to be; not 'the realizing of things proved by evidence.' Its desire is its main evidence; or, as the Apostle expressly goes on to say, it makes its own evidence, 'being the *evidence* of things not seen'. And this is the cause, as is natural, why Faith seems to the world so irrational as St. Paul says in other Epistles. Not that it has no grounds in Reason, that is, in evidence, but because it is satisfied with so much less than would be necessary, were it not for the bias of the mind, that to the world its evidence seems like nothing."

Corresponding Shruti.

When the Shruti (*Yamevaishavrinute*) also says that 'whomsoever this Âtman desires, by him is the Âtman attained', it means the same thing. Faith is thus a faculty or frame of mind which when properly developed becomes itself an instrument of Knowledge. For, God manifests Himself "not to the eyes of the flesh, but to the illuminated mind, to their Faith". Faith is thus the foundation of all religion and philosophy. The means of its development is the disinter-

Faith is an instrument of Knowledge.

karana yâ shabdâchâ dhâtvartha 'ântaleñ karana mhanaje indriya' asâ asalyâmuleñ tyânta mana, buddhi, chitta, ahan-kâra vagaire sarvâñchâcha sâmanyatah samâvesha hoto.—
itârahasya.

ested performance, as a servant of God, of one's religious,

The means of its
development.

social and personal duties—especially the hearing and singing of the names and glories of God in the company of saints,

for the purpose of offering them as sacrifice to the Personal God. Its immediate result is the purification of heart

Its immediate
result.

and the acquisition of the Knowledge of the Self by the Vyatireka and Anvaya methods (*Aksharam Brahma paramam—*

B. G. VIII. 3) as well as the Knowledge of God's Divine Power (*Pashya Me yogamaishvaram—B. G. IX. 5*). It is the beginning¹ of the path of Amourism which ultimately

Its ultimate
end.

leads to the Supreme Abode of Vishnu (*Vishnor yat paramam padam—Purushasukta*). But we can do nothing here with-

out a guide (*Achâryavân Purusho veda—Shruti*). What are then the qualifications of our guide on this path? The

Qualifications
of the Guide on
the path of
Amourism.

two most important qualifications of the master (*Sadguru*) are *perfection* in both the theory and practice of Knowledge (*Nirguna* and *Saguna*). This idea is conveyed by the words '*Shrotriyam Brahmanish-*

tamiti' in the Shruti, '*Shâbde parecha nishnâtam*' in Shri Bhâgavata and '*Jnâninastattvadarshinah*' in Bhagavad-Gitâ. Those who know the theory only (*Shâstrajna*) are able to save neither themselves nor others. Those who have

1. Karmen dâsapaneñ karuni nipuneñ Nârâyaniñ arpanen / pâpâten kshapaneñ Ramâpatiguneñ premâmritâ sevanen // Satsangiñ vasaneñ smritiñta asaneñ ekânticheñ baisaneñ / sarvân heñ karaneñ bhavâbdhi taraneñ durvâsanâ mâraneñ // *Vâmana Pandita*.

Deva bhâvâchá bhukelâ / Tukâ Vaikunthâsi nelâ //

practical knowledge of the Self but who have not studied the Shastras can save themselves but not others, for they would not be able to solve the difficulties of their disciples. Lord Jesus also says to the Preachers "I send you forth as sheep in the midst of wolves; *be ye, therefore, wise as serpents, and harmless as doves.*" Therefore, the Scriptures say that those who have a thorough knowledge of the Shastras and who see God in everything are alone fit to occupy the master's seat. A faithful disciple, who has realized the Self and who is fortunate enough to enjoy the company of the master for a pretty long time, imbibes the spirit of the Shastras without actually studying them and thus qualifies himself to become a master (*Tyānta konāsa anubhava mātra / konāsa anubhavaḥi śāstra / Gurusevenēchi donhi netra / prāpta hoti // Yathārthadīpikā*). One

Distinguishing
mark of the Pre-
ceptor given in
Paramārtha-
dīpikā.

distinguishing mark of the master given in Shri Nârâyana Mahârâjâ's '*Paramārthadīpikā*' is that when you look at his face your heart thrills with joy, and the moment you touch his feet the worries and func-

tions of the mind are all of a sudden at a standstill and you enjoy perfect tranquility for the time being. The Mukti-

Quotation from
Muktik o p a n i-
shad.

kopanishad says "Persons desirous of emancipation, having developed the four means of salvation should, with presents in their hands, approach a Guru

full of faith, of good family, proficient in Vedas, Scripture-loving, of good qualities, straight-forward, intent upon the welfare of all beings, and an ocean of compassion." Whoever neglects to follow this path of Amourism, under the guidance of a qualified preceptor, misses the Eternal Bliss for which everyone naturally pants and only through ignorance hunts after worldly pleasures. For, we are told by Shri Krishna in

the Bhagavad-Gitâ that men without faith in the path of this Supreme Wisdom, not reaching Him, return to the path of this mortal world (*Ashraddhadhânâh purushâ dharmasyâsya Parantapa / aprâpya Mâm nivartante mrityu sansâra vartmani* ||—B. G. IX. 3). Sir Edwin Arnold in his translation of the Bhagavad-Gitâ calls this Knowledge of the Personal God (*Râjavidyâ*) 'Greater Wisdom' to distinguish it from the Anvaya Knowledge (that all is Impersonal Brahma) which is called 'Wisdom', the Vyatireka Knowledge alone being called 'Knowledge'.

2. What is that Bliss which all long for and only very few enjoy through the Grace of God ? It is the Bliss of the Self. The Self¹, as consciousness, ensnared by illusion (*Mâyâ*), in the waking state (*Jâgrati*) surveys the good and evil of this world, in the dreaming state (*Svapna*) builds up a world for itself, and even in deep sleep (*Sushupti*), where he has no consciousness of objects because his mind or reason merges itself in it, he is not unconscious, for, he is able to communicate his experience of Bliss as soon as he returns to the waking state (*Jâgrati*). In the fourth state called Turiyâ, he, freed from illusion (*Mâyâ*), enjoys the Bliss of deep sleep (*Sushupti*) not unconsciously but with

The four states of consciousness, viz., 1. the waking (*Jâgrati*), 2. the dreaming (*Svapna*), 3. deep sleep (*Sushupti*) and 4. original or divine (*Turiyâ*).

It is the Bliss of the Self. The Self¹, as consciousness, ensnared by illusion (*Mâyâ*), in the waking state (*Jâgrati*) surveys the good and evil of this world, in the dreaming state (*Svapna*) builds up a world for itself, and even in deep sleep (*Sushupti*), where he has no consciousness of objects because his mind or reason merges itself in it, he is not unconscious, for, he is able to communicate his experience of Bliss as soon as he returns to the waking state (*Jâgrati*). In the fourth state called Turiyâ, he, freed from illusion (*Mâyâ*), enjoys the Bliss of deep sleep (*Sushupti*) not unconsciously but with

1 Sa eva mâyâparimohitâtmâ shariramâsthâya karoti sarvam / striyannapânâdivichitrabhogaih sa eva jâgrat paritriptimeti // Svapne sajivah sukhaduhkhabhoktâ svamâyayâ kalpitajivaloke / sushupti kâle sakale viline tamo'bhibhutah sukharpameti // Jâgritsvapnasushuptyâdi prapancham yatprakâshate / tadbrahmâhamiti jnâtvâ sarvabandhah pramuchyate // *Shruti*.

continued and perfect consciousness. The Self or God is Himself the Turiyâ so called in order to distinguish it from the other three states of consciousness born of it, just as one is called a father only when a son or daughter is born to him (*Jevîñ putrâcheni jâhaleñpaneñ / purusheñ pitâ nânva pâvaneñ / teviñ tihîñ avasthâgunenñ / Turiyâ mhananeñ vastusi || Ekanâthi Bhâgavata*). Through ignorance of the path of Amourism, people miss this Bliss of the Self, which

they once enjoyed, and being in quest of it, in vain hanker after sense-objects! "If our desires for material enjoyments be carefully and intelligently analysed", says Bhârati in his '*Shri Krishna*', "we can arrive at only one conclusion, and that is that in hankering for material pleasures we are in fact practically hunting

for that happiness which, once attained¹, lays all hankerings for material enjoyments for ever at rest. The fact of our material possessions and enjoyments ever leaving within us a wish, more or less pronounced, for something still more enjoyable, still more pleasurable, is the most indirectly direct proof that we are in quest of something which material objects cannot supply; and the fact of this quest being present in all human souls, in all their thoughts and actions at all times forces us to the irresistible conclusion that we once knew or had a taste of the thing we all are eternally searching for; and that, having lost it, we are ever endeavouring to regain it, its absence having rendered us as unhappy and restless as a fish out of its element." It is for this reason that Shri Krishna says in Chapter VI. 32 of the Bhagavad-Gitâ "Whoso sees the same, O Arjuna !,

1 Cf. Yam labhdhvâ châparam lâbham manyate nâdhikam tatah, etc.—*B. G. VI. 22*.

on all sides, comparing all, pleasure or pain, with his own, is deemed the best of Yogis" (*Ātmaupamyena sarvatra samam pashyati yo'rjuna | sukham vā yadi vā duḥkham sa yogi paramo matah ||*). The Yogi who sees the Lord in everything is considered

best only if he views the Individual Souls with an eye of kindness. Even a perfect Yogi is aware of the pangs of hunger and thirst and the satisfaction which food and drink afford. He must, therefore, knowing that whatever is painful to himself is also painful to others, and whatever is pleasant to him is pleasant to them, put himself in their place and give them as much relief from pain and as much pleasure as lie in his power. It is needless to say that he ought not to be instrumental in causing even the least hurt to any living being. A practical illustration of the point urged in this verse was given by the Muhammadan Saint Shekh Muhammad Bovâ. When he

Account of
Shekh Muham-
mad Bovâ.

was a boy, his father, who was by profession a butcher, gave him a knife and asked him to kill a hen. As he had a very kind heart, he tried the knife first on one of his own fingers and he naturally felt unbearable pain. He threw the knife at once and left his father's house to join the Hindu saints who lived in the neighbourhood. In their company, he studied philosophy and acquired practical knowledge of the Self. He has left us a beautiful translation in Urdu of such a difficult work as *Yogavâsishtha*. The golden rule of 'doing all good and no harm to others' is the substance of all the Puranas of Vyâsa. If the Yogi is a rich

The Golden
Rule.

man then only he would be able to supply the wants of the poor, but if he is poor himself what is he to do? The answer is, that he must utilize the wealth of his body, tongue and

mind and especially that of the spiritual knowledge he possesses, in making the world happy, and not allow himself to be absorbed in his own Bliss. He must recall to his mind the days, when, through ignorance, he himself was troubled with the worries of life, and suggest to the weary souls the means, such as devotion, discrimination, self-control and others which destroyed pain and secured for him eternal happiness. According to Swâmi Vivekâ-

Swâmi Vivekâ-
nandâ's gradation of gifts.

food and drink." We find in Mrs. Besant's '*Theosophy*' also that "Everywhere and always, without exception, life seeks happiness, and no suffering is ever voluntarily borne except as a road to a deeper and more lasting

Quotation
from Mrs. Besant's '*Theosophy*'.

joy. None seeks aimless suffering for the mere sake of suffering. It is endured only as means to an end. All religions recognise God as Infinite Bliss, and union with God, *i. e.*, with Perfect Bliss, is sought by all of them." In Chapter XI of the Bhagavad-Gitâ on His emanations (*Vibhuti*), Shri Krishna mentions the Self in the form of the Individual Soul seated in the heart of all beings (*Ahamâtma Gudâkesha sarvabhutâshayasthitah—Verse 20*) as

The first emanation or Vibhuti of Shri Krishna.

the first and most important of His Vibhutis. '*Âshaya*' is the seat of feelings, *i. e.*, the mind or heart (*Sattva*), which always resolves to have pleasures and to avoid pain. All this world is God's Mâyâ or Yoga, the reflecting surface, and His reflections, *viz.*, the Individual Souls who dwell in the Yoga (hearts), are the Vibhutis. It is, therefore, the duty of everyone who wishes to worship God to satisfy the desires of all beings,

so far as it lies in his power, and not to do any harm to them, since they are to be regarded as His emanations.

3. But can one be said to have done all that he has got to do if he acquires a practical knowledge of the Self as Impersonal Brahma by the Vyatireka and Anvaya methods (*Aksharam Brahma paramam—B. G. VIII. 3*) as well as the Supreme Wisdom that the Self is the Personal God (*Pashya Me yogamaishvaram—B. G. IX. 5*)? No, all these knowledges must be perfected and the reason must become steady in order to enable the Jnâni to enjoy living-freedom.

If not, the Initiate is in danger of falling from Yoga, that is, of becoming a Yogabhrashta. As soon as one realizes the Self, therefore, his duty is always to direct the mind to the Self either in his body or in the Universe. For, what matters it to a thirsty man whether he gets water or ice! But as his previous Karma must withdraw him from Yogâbhyâsa (practice of Yoga) now and then, he requires also dispassion (*Vairâgya*) to enable him to return to concentration immediately after the necessary enjoyment of pleasure and suffering of pain by overcoming the inducement of loitering among the sense-objects. The easiest means recommended for the purpose by Amourism to the Aspirant seeking perfection (*Arthârthi*), however, is Perfect Resig-

Perfect Resignation or Samprapatti is the easiest means for securing perfection.

nation or absolute Self-surrender (*Samprapatti*), the details of which are given in the '*Life and Teachings of Shri Râmanujâchârya*' thus:—"He (the Lover) should have complete faith in the truth of the sacred books and their efficacy to save him; his teacher should be to him everything here and hereafter, for, he is the giver of Life Eter-

nal. He should have burnt out his lower nature and all worldly affections and desires pertaining thereto. And

Quotation from
the Life and
Teachings of Shri
Râmânujâchârya.

he should, above all, so order his daily life and his relations to others as to attract as many as possible to the path of surrender and service." This is evidently an improvement on Pâtanjali's

wearisome Yogâbhyâsa (practice of Yoga) recommended by Shri Shankarâchârya. The details given by Râmânujâchârya may be summed up in (1) the hearing and singing the names and glories of God (*Matkarma paramo bhava—B. G. XII. 10*) in the company of the Preceptor and (2) the attempting to realize (or at least the constant remembrance of the fact) that everything is God (*Madyogamâshritah—B. G. XII. 11*). The former purifies the reason (*Sattva*) and ensures the success of the latter (*Mâzeñ kathâ*

*shravana ânika nâma vâche | gâtâñ dhuto
jasajase mala ho manâche | tattvâsahitâ
tasatasâ atisukshma drishti | pâhe Madât-*

Its summing
up.

maka charâchâra sarva srishti || Vâmana Pandita). God is a friend (*Sakhâ*) of such a Lover, who holds Him as the highest of all beings and dedicates all actions to Him (*Yetu sarvâni karmâni Mayi sannyasya Matparâh—B. G. XII. 6*) who, therefore, becomes speedily his deliverer from the ocean of births and deaths by giving him strength to kick away all the obstacles thrown in his way by the Lower Gods (*Sakhâ soirâ Swâmi tuñ Sheshashâyî | mhanu-ni suhridbhava Tuzyâcha thâyîñ | tayâñ rakshitâ tuñ janiñ nitya hosi | shakenâ karuñ vighna koni tayâñsi || Mahâvighna senâpati motha mothe | tayâñche shiriñ pâyâ deuni vâte | Hari châlâti moksha mârghiñ Tuzyâ je | tashâñhi na te bâdhiti vighna râje ||—Brahmastuti*). It may be observed, then, that whenever the Aspirant Lover is unable to concentrate his reason on account of some worldly or spiritual

difficulty which he may have to face, he should sit desireless for a while (*Pratyaya kimapi naye tari kshanabhari ichchhârahita basâ re—Amritarâya*) and remember God (*Padatân jada bhâri / dâsiñ âthavâvâ Hari // Tukârâma*) and God alone, but he ought never to have any recourse to such means¹ as vows or penances which are strictly forbidden (*Sâdhanen jîñ ânâna / abhakta soshiti âpana / Mâzyâ bhaktânâsi gâ jâna / Micha sâdhana sarvârthiñ // Ekanâthi Bhâgavata*). Thus, with the greatest ease, the Lovers

The Lovers of God attain perfection without difficulty and enjoy living-freedom till the exhaustion of their Prârabdha.

Swâmi Vivekânandâ's explanation of the Shruti about Prârabdha.

who follow the means of Perfect Resignation (*Samprapatti*) attain perfection and enjoy living-freedom till the exhaustion of their Prârabdha, which is unavoidable (*Prârabdha karmanâm bhogâdeva kshayah // Shruti*). "Do they die, immediately, after such realization?", asks Swâmi Vivekânanda and replies, "Not so soon as we think. Two wheels joined by one pole are running together. If I get hold of one of the wheels and, with an axe, cut the pole asunder, the wheel which I have got hold of stops, but upon the other wheel is still its past momentum, so it runs on a little longer and then falls down. This pure and perfect being, the soul, is one wheel and this external hallucination of body and mind is the other wheel, joined together by the pole of work, of *Karma*. Knowledge is the axe which will sever the bond between the two, and the wheel of the soul will stop—stop thinking that it is coming and going, living and dying, stop thinking that it is nature and has wants and desires, and will find that it is perfect, the desireless one. But upon the

1 Cf. *Tuja soduniyâñ anya daivateñ nacha myâñ navasâ-viñ—Swâmi Padmanâbha Tîrtha*.

other wheel, that of body and mind will be the momentum of past acts; so it will live for some time, until that momentum of past work is exhausted, and worked off, and then the body and mind will fall, and the soul become free."

4. The Aspirant, who reaches perfection by the

The difference
in the fruits of
Vyatireka and
Anvaya Yogas.

Vyatireka Yoga (*Yadā panchāvatishthante
jñānāni manasā saha | buddhischa na viche-
shteta tāmāhuh paramām gatim || Tām
yogamiti manyante sthirāmindriyadhāra-
nām | apramattastadā bhavati.....*

—*Shruti*) which consists in separating oneself from the functions of the mind, secures salvation only. But the one who avails himself of the Anvaya Yoga (*Yogohi prabhavāpyayau—Shruti*) which consists in realizing the Impersonal Brahma in everything and everything in it for the purpose of making his reason steady, secures both salvation and living-freedom. The Lover, however, who follows the path of Amourism and adopts the means of perfect resignation (*Samprapatti*) takes refuge in Shri Krishnā's Divine Power

(*Paschya Me yogamaishvaram—B.G. IX. 5*) for perfecting his Knowledge, not only secures salvation and living-freedom but also obtains the Supreme Love of God (*Madbhaktim labhate parām—B. G. XVIII. 54*) which is described by Swāmi Vivekā-

nanda thus:—"Now then what do we see? That in its essence this cosmic energy known as matter, or thought

or force, or intelligence, or whatever name you choose to give it, is simply the manifestation of that Cosmic Intelligence, or as we shall call Him henceforth, the Supreme Lord. Everything that you see or feel or hear, indeed the whole universe is His

Swāmi Vivekā-
nanda's descrip-
tion of the Su-
preme Love of
God.

creation, or to be a little more accurate is His projection, or to be still more accurate, is the Lord Himself. It is He who is shining, as the sun and the stars; He is the mother earth; He is the ocean itself. He comes as gentle showers; He is the air that we breathe and He it is who is working as force in the body. He is the speech that speaks. He is the man who is talking. He is the audience that listens. He is the platform on which I stand, He is the light that enables me to see your faces. It is all He. He Himself is both the material and efficient cause of this, and He it is that becomes involved in the minute cell, and evolves at the other end, to appear again as God. He it is that comes down and becomes the lowest atom, and then, slowly unfolding His own nature, rejoins Himself. This is the mystery of the Universe. Thou art the man, Thou art the woman, Thou art the strong man in the pride of his youth, Thou art the old man tottering on his crutches. Thou art in everything, O Lord! Thou art all!" We call this Love 'Universal Charity' (*Sadbhakti*) in Amourism.

The most wonderful result of the Supreme Love of God called 'Universal Charity' in Amourism.

It is this Love which is propounded by Shri Madhvâchârya in his '*Sadvaiṣṇavism*' or 'Direct Cognition of the Lord' and referred to by the Shruti in the words "*Nârâyanaparo dhýâtâ dhyânam Nârâyanah parah yachcha kinchijjagatsarvam drishyate shruyate'pi vâ | antarbahischa tatsarvam vyâpya Nârâyanah sthitah ||*". By the

development of such Love alone, the Wise Lover (*Jñâni Bhakta*) realizes the Self or the Personal God to be the Infinite Impersonal Spectator and assumes the form¹ of the

1 Te âtmatveñ Krishnacharana / smarati antiñ teñchi smarana / Bhagavadrupa jyâncheñ antahkarana / bhriṅgakita nyâyeñ jitâñchi // *Yathâarthadipika*.

Personal God, with which when he leaves this body he goes to enjoy His Eternal Bliss and Companionship in His Supreme Abode¹ (*Bhaktyâ Mârabhijânâti.....vishate tadanantaram*—*B. G. XVIII. 55*). The Love of God actually enjoyed there is the Infinite Grace (*Sampushti* or *Saguna Mukti*) of the Amourists, the Mâdhurya Rasa (the emotion that finds play in our conjugal life) of the Vaishnavas, Gangâ-Sâgara-Sangama Bhakti (the Love of a river to the sea) of the Bhâgavatas and the Pushti² Yoga (Path of Grace) of the Yogis. It is the Love preached broadcast

The Last Stage of Love named 'Infinite Grace' or 'Sampushti' preached by Shri Vallabhâchârya.

Govinda Govinda / manâlagaliyâ chhanda // Maga Govinda te kâyâ / bheda nâhiñ Devâ tayâ // Ânandaleñ mana / premeñ pâzarati lochana // Tukâ mhane âli / jeviñ nurechi vegali // Karâvâ Vitthala jivabhâva // *Shri Tukârâma*.

1 Heñ trailokyachi Purushottamu / aisâ sâchu jeyâñchâ manodharmu / teñyâñ âstikâñ jeñ âshramu / Pândavâ gâ // *Jnâneshvâri*.

2 Owing to the ignorance of the preachings of Vallabha, some people think that the word *Pushti* means nourishment of the body. This is quite wrong. The word is used by Vallabha in its technical sense of the Grace of the Almighty or Kripâ or Anugraha. It is by loving God without any selfish motives that the Grace is acquired, and the Grace is called *Pushti*. The way in which this Grace is acquired is called the *Pushti-Bhakti-Mârga*. It is but unfair to deduce from the mere word *Pushti*, the inference that the *Pushti-Mârga* established by Vallabha resembled the course of life followed by the Epicureans. It is an irony of fate that savants like Drs. Wilson and Hunter have committed themselves to such glaring fallacies. In the Pancha-Shloki, Vallabha says:—“The house, the centre of all worldly desires, should be renounced in every way. If it is not practicable to do so, one should devote it entirely to the service of God, for it is He alone, who is able to save man from all evils.” It is simply ludicrous to impute Hedonism to the propagator of doctrines like this.—*Life of Vallabhâchârya by Lalloobhai Pârek*.

by Shri Vallabhâchârya, which he justly regards as the fruit of all the kinds of Love realized through Divine Grace or Pushti (*Âtmanishta jari jhâle Jivanmukta / tari prema-sukha durlabha tyân || Tukâ mhane kripâ karila Nârâyana / taricha heñ varma pade thâveñ ||*). Even in the Bible we are told "For by Grace are ye saved through Faith and that not of yourselves; it is the gift of God."—*Ephesians Chap. II. 8*. With regard to the *Mâdhurya Rasa* of the Vaishnavas, Bhârati says "The fourth, the feeling of a loving wife to a Lord sums up the essence of all the foregoing three feelings (*Dâsya, Sakhya* and *Vâtsalya Rasas*). It is the highest and tenderest feeling of devotion. The true wife is the servant, friend, mother and lover of her husband. The devotee who wants to be the friend and companion of Krishna must have his all-forgetting love of Krishna pervaded by an uninterrupted sense of equality with Him." It is not, however, exactly the interested though smooth love of the husband and wife but illegitimate love—love for love's sake (*Gangâ-Sâgara-Sangama Bhakti*), wherein without caring for obstructions the rivers of the Wise Lovers (*Jnâni Bhaktas*), who are spiritually females, though some of them may be wearing the physical bodies of males,¹ flow into the ocean of the Personal God, viz., Shri Krishna, who is the only male in the universe ('*Yathâ nadyah syandamânâh samudre'stam gachchhanti nâmarupe vihâya / tathâ vidvân nâmarupâdvimuktah / parâtparam Purushamupaiti divyam ||*'—*Shruti*, and '*Tvayi me'nanya*

Reason for the name selected.

'Mâdhurya Rasa' of the Vaishnavas described by Bhârati.

Love for love's sake or the 'Gangâ-Sâgara Sangama Bhakti' of the Bhâgavatas.

of males,¹ flow into the ocean of the Personal God, viz., Shri Krishna, who is the only male in the universe ('*Yathâ nadyah syandamânâh samudre'stam gachchhanti nâmarupe vihâya / tathâ vidvân nâmarupâdvimuktah / parâtparam Purushamupaiti divyam ||*'—*Shruti*, and '*Tvayi me'nanya*

1 Cf. Keshava Swâmichi nija dâsi / râhina tyâchyâ pâshiñ //

vishayā matirmadhupate'sakrit | ratimudvahaṭādaddhā gangevoghamudanvati ||—*Shri Bhāgavata*). “That is the perfection”, says Swāmi Vivekânanda, “of the madness of

Swāmi Vivekânandâ's description of this perfection of Love.

Love. Aye, the true spiritual Lover does not rest even there; even the love of husband and wife is not mad enough for him. The Bhaktas take up also the idea of illegitimate love, because it is so strong.

The impropriety of it is not at all the thing they have in view. The nature of this love is such that the more obstructions there are for its free play, the more passionate it becomes. The love between husband and wife is smooth, there are no obstructions there. So, the Bhaktas take up the idea of a girl who is in love with her own beloved, and her mother or father or husband, objects to such love; and the more anybody obstructs the course of her love, so much the more is her love tending to grow in strength. Human language cannot describe how Krishna in the groves of Brinda, was madly loved, how at the sound of his voice the ever-blessed Gopis, rushed out to meet Him, forgetting everything, forgetting this world and its ties, its duties, its joys and its sorrows.” We are also told in the ‘*Vainshnavite Reformers of India*’ by T. Rajagopâla-

Quotations from the ‘Vaishnavite Reformers of India’ by Châriar.

châriar that “Married love was considered of a lower form, being interested, the love towards the gallant, submersive of worldly duties and propriety as it was, was considered the highest kind of sentiment that the soul can entertain towards the Al-

mighty.” The same author also says in another place “the ardent longing of the Gopis for Krishna was considered typical of the soul's longing for God, and sages and poets (like Shukâchârya), who cannot be suspected of favouring moral lapses, have agreed to regard the Krishna idylls as

symbolic of the highest spiritual devotion that is possible to man." The following anecdote taken from 'The Report

Anecdote from
The Report of the
Mahârâja Libel
Case.'

of the *Mahârâja Libel Case*' will clear all doubts and misunderstandings that may be on the subject of this unique love:—

'A certain woman was one evening going to her paramour. At the same time a Fakir was sitting in (her) way praying to God, but as it was dark she did not observe the Fakir and (accidentally) struck him with her foot in passing, of which she was unconscious. Just then the Fakir did not say anything. But when that woman returned, that Fakir addressed her thus, 'O hussy you struck me with your foot and passed on but then my attention being fixed on God, I did not speak'. Thereupon the woman replied thus: 'Had your attention been so fixed on God, you would not have been conscious of my having struck you with my foot. See, owing to my contemptible love in my paramour, I did not observe you and was not even conscious of having struck you with my foot. O man! had your love really been in God and your attention fixed upon Him, how could you have known of my foot having struck you?' No sooner had the Fakir heard this than he seized his own ear and prostrated himself at her feet (and said)—'O mother! what you have now observed is true. From this day I have adopted you as my spiritual guide.' In this anecdote also a lesson is drawn from love. As Dattâtraya Rishi derived instruction from twenty four things, so should we draw the moral from the adulterine love." Shri Vallabhâchârya, the founder of Pushti Yoga (path of Grace), defines Love (*Bhakti*) as 'that uninterrupted flow of the mind towards God, free from the trammels, like the flow of the Ganges which breaks its way through the mountains, etc., towards the sea.'

The Pushti Yoga
of Yogis.

5. A great many of the followers of Shri Shankarâchârya, Shri Râmânujâchârya, Shri Madhvâchârya and Shri Vallabhâchârya, representatives of the four graduated stages of the Love of God described in Chapters II, III, IV and V respectively, have misunderstood and misrepresented the true nature of their philosophies to the great detriment of the world, as may

Misunderstand-
ings and misre-
presentations of
the true nature of
the philosophies
of the four great
Âchâryas.

be seen from the two following quotations:—(1) "The philosophy contained in our old books is valuable, but it has been turned into superstition. We have lost almost all our knowledge. What we call religion is but the shell of a religion that once existed as a living faith. The sublime

Quotations from
T. Subba Rao's
Lectures.

philosophy of Shankarâchârya has assumed quite a hideous form at the present day.....Vishishtâdvaita has degenerated, and is now little more than temple worship, and has not produced any good impression on men's minds. Madhwa philosophy has degenerated in the same manner, and has perhaps become more fanatical."—*Lectures on the Study of Bhagavad-Gitâ by T. Subba Rao.* (2) "The cult of a Personal God was the greatest gift that Vaishnavism gave to mediæval India; but the Vallabhites by elaborating a vast and idolatrous scheme of temple and image worship, sadly fell away from the teachings of the original reform-

Quotation from
the Life of Shri
Vallabhâchârya
by Natesan.

ers. The necessity of a pure and virtuous life, of high ethics, and of a real culture of the heart was lost sight of and in their place came a showy and meaningless worship of images and men. The other doctrine, that of implicit reverence to the Guru represented in Rajasthan in latter days by a number of ignorant and uncultured men led to most serious results. It was thought

that in order to attain salvation one should literally sacrifice body, wealth and all to the Guru.”—*Life of Shri Vallabhacharya* by Natesan. The mistake here has been

The cause of
the mischief.

that the homage paid to the Âchâryas is paid to their *descent*, not to their sanctity or individual accomplishments. Besides, some

of the disciples of the Âchâryas directed their energies towards Hatha Yoga and the acquisition of supernatural powers (*Siddhis*) which caused them to neglect the means of acquiring the true knowledge and love of God and made them victims of inordinate desires of sense-objects. The evil consequences of such practices may be seen from the following quotations:—(1) “Said the Lord ‘Murari, I implore

Quotations from
1. Lord Gauranga,
2. Shri Râmakrishna Paramahansa
and 3. Swâmi
Vi vekâ nanda,
showing the evil
consequences of
Hatha Yoga practices.

you, give up the study of fruitless occult philosophies.’ Murari, a little disconcerted, said ‘Are they not good? Do they not teach religious truth?’ ‘Good or bad, that is not the question’ replied the Lord. ‘But those researches into the realms of occultism will not lead anyone to find Me.’ Here the Lord refers to the Tantra and other occult sciences which had then

taken possession of the minds of the learned men of India. What the Lord meant was that researches into the secrets of occultism may have their uses, but they do not train one in Bhakti and therefore do not lead one to God. Those engaged in these researches, may possibly sometimes discover truths not known before, that is all; but to attain to the Personal God or Krishna there is but one way, through faith, reverence and love, and that way is not paved but retarded by the cultivation of the occult sciences.”—*Lord Gauranga*. (2) “Visit not miracle-workers. They are wanderers from the path of truth. Their minds have become entangled in the meshes o

psychic powers which lie in the way of the pilgrim towards Brahman, as temptations. Beware of these powers and desire them not.”—*Shri Rāmakrishna Paramahansa*. (3) “The great strength of Christ is not in His miracles or His healing; any fool could do that; fools can heal others; devils can heal others; I have seen horrible demoniacal men do wonderful miracles. They will manufacture fruits out of the earth. I have seen fools and diabolical men know the past, present and future. I have seen fools heal at a glance, by the will, the most horrible diseases. They are powers, truly; but often demoniacal powers. The other is the spiritual power of Christ, which will live, and always has lived, an almighty, gigantic Love, and the words of truth which He preached.”—*Swāmi Vivekānanda*.

6. Now, what becomes of man after his death?

What becomes of man after his death.

The atheists of the type mentioned by Swāmi Vivekānanda in the passage quoted below would say “Annihilation.” “In India at the time I speak of there was not this sort of materialism, but the old crude type, which said—eat, drink and be merry! There is neither God, nor soul, nor heaven! Religion is a concoction of wicked priests!—The materialism which taught the morality, that so long as you live you must try to live happily; eat, though you have to borrow money for it, and mind you never think of paying! That was the way materialism went in India at that time.” The reply of the Christians would be ‘Eternal Retribution.’ The in-

‘Annihilation and ‘Eternal Retribution’ are the replies of the Atheists and Christians respectively.

The incongruity of both proved by Deussen.

congruity of both the answers given to the question is thus proved by Deussen:—“The first supposition (annihilation) is in conflict, not only with a man’s self-love but with the

innate certainty more deeply rooted than all knowledge of our metaphysical being as subject to no birth or dissolution. The second supposition which opens up the prospect of eternal reward or punishment for an existence so brief and liable to error, so exposed to all the accidents of upbringing and environment is condemned at once by the unparalleled disproportion in which cause and effect here stand to one another." Mr. E. R. Hull in his *'Man's Great Concern'* also says "All races believe in

Hull's arguments in favour of a future life. a future life because man feels an instinctive horror of the idea of ceasing to exist at death and a deep confidence that since we do exist we shall go on existing for ever. These feelings are found even in the rudest savages as well as in civilized peoples. They are part of the human nature, and must have been put into our soul by God in order to make us realize that there is a future life. Every inborn tendency in nature has some real goal which it can attain. The plants tend to pick up nourishment in order to grow—and nourishment is provided for them. The animals seek their food and pleasure—and food and pleasure are within their reach. The eye is made for seeing—and there are objects to be seen. The ear is made for hearing—and there are sounds to be heard, etc. If this is true of the lower tendencies of plants and animals, all the more true will it be in case of man's higher powers. Man's mind is made to know truth and goodness—and truth and goodness are always ready to be known. The will also has the power of choice—and things to choose between are always coming in its way. But our whole nature craves for well-being and complete happiness—and therefore we must conclude that complete happiness is somewhere to be found. But, if it cannot be found in this life, there must

be a future life in which it waits for us." Transmigration and Emancipation with or without the enjoyment

Reply of Amourism is 'Transmigration' and 'Emancipation' with or without the enjoyment of Eternal Bliss.

of Eternal Bliss are, therefore, according to Amourism, the only possible states to which the human souls can pass after the dissolution of their bodies. The eternal law of Nature which causes the creation, preservation and dissolution of the Universe, which fetters the Individual Souls with births and deaths by

the actions they perform with worldly motives and which liberates them by the Knowledge of the Self secured by the offering of disinterested works to the Personal God, also forces them to assume, unmistakably, the form which they bear in mind when they finally leave

Dependent upon the thought predominant at the moment of death.

this body (*Yam yam vâpi smaran bhâvam tyajatyante kalevaram / tamtamevaiti Kaunteya sadâ tadbhâvabhâvitah || B. G. VIII. 6.*). "The thought predominant in this supreme moment of human life", says

Bâbâ Premânanda Bhârati, "decides the destination of the human soul encased in the astral body when it leaves its physical home. If we think

Quotation from Bhârati.

of nothing but of Krishna at this moment we go to Krishna and live in His Abode,

Goloka, the Abode of Absolute Love. If we think of Christ we go to Christ in His Father's Kingdom of Heaven. If we are filled with the conception of Nirvâna—extinction of all individuality—we go to Nirvâna. If we desire for higher life above the earth we go to the higher spheres. But if our earthly attachments, having their influence on our thoughts at that moment, fill us with regret for being taken away from them or make us desire for earthly life, we return to earth-life again but not necessarily to a joyful or comfort-

able life. A life of worldly joy and comfort is due to good Karma and self-denial in some previous existence. A life of sorrow and hardship is due to bad Karma.....Intensely wicked actions, in the same manner, are punished by a turn of suffering tortures in Purgatory." Here a doubt arises that under this rule, if the worshipper of the Personal God like Arjuna accidentally remembers at the time of death the Impersonal Brahma, which he has already realized, he obtains Nirguna Salvation (*Sāyujyatā*) which he does not want. In the same way, if the worshipper of one of the Lower Gods happens to think of another one at that critical moment he goes to Him who is not his object of worship. This is indeed anomalous! The kind Master, therefore, solves the difficulty by saying that the machinery is such that everybody is sure to remember that only at the end of his life with which his mind is fully occupied day and night (*Sadā tadbhāvabhāvitah*). Thus,

the worshippers of the Impersonal God obtain Nirguna Mukti, those of the Personal God secure Saguna Mukti and those of the Lower Gods go to the very same Divinity they propitiate. Nay, the fate of king Bharata, who, in spite of his great Tapas, had to become a deer, proves that the souls are bound to assume any form whatever for which they have excessive attachment.

7. It may be repeated here that the human¹ body is called the Field (*Idam shariram Kaunteya kshetram ityabhidhiyate*—B. G. XIII, 1), because it is through

1 Nânâ yoniñta phirati / te naradehiñcha karmen
sâriti / bandhamoksha doni prâpti / manushyadehiñ // Baryâ
athavâ vâtâ / sarvatra jâvayâ yethoni vâtâ / âni mokshâchâ
dâravantâ / manushya deha:// *Nigamasâra*.

this world of man alone that all souls must pass to the different goals which are the fruit reaped

Human body from the seed sown here (*Adhascha*
the only gateway *mulānyanusantatāni | karmānubandhini*
to all worlds. *manushya loke || B. G. XV. 2*). In

support of the doctrine of transmigra-
tion, Mrs. Besant says in the ' *Ancient Wisdom* '
as follows:—"From all these lines of thought, how-
ever, the mind turns back to rest on the funda-
mental necessity for re-incarnation, if

Mrs. Besant on life is to be made intelligible, and if in-
Transmigration. justice and cruelty are not to mock the
helplessness of man. With re-incarnation

man is a dignified, immortal being, evolving towards a
divinely glorious end; without it, he is a tossing straw
on the stream of chance circumstances, irresponsible for
his character, for his actions, for his destiny. With it, he
may look forward with fearless hope, however low in the
scale of evolution he may be to-day, for he is on the ladder
to Divinity and the climbing to its summit is only a ques-
tion of time; without it he has no reasonable ground of
assurance as to progress in the future, nor indeed any rea-
sonable ground of assurance in a future at all.....The
main difficulty with many people in the reception of the
doctrine of re-incarnation is their own absence of memory
of their past, yet they are every day familiar with the
fact that they have forgotten very much even of their
lives in their present bodies and that the early
years of childhood are blurred, and those of infancy
a blank. They must also know that events of the
past which have entirely slipped out of their normal
consciousness are yet hidden away in dark caves of me-
mory and can be brought out again vividly in some form
of disease or under the influence of mesmerism.....

Re-incarnation explains the (family) likenesses by the fact that the soul in taking birth is directed to a family which provides by its physical heredity a body suitable to express his characteristics; and it explains the unlikeness by attaching the mental and moral character to the individual himself, while showing that ties set up in the past have led him to take birth in connection with some other individual of that family.....The re-incarnation of the human soul is not the introduction of a new principle into evolution but the adaptation of the universal principle to meet the conditions rendered necessary by the individualization of the continuously evolving life." In the course of discussion on the subject of re-incarnation she

quotes the following passage from Lafcadio

Quotation from
Hearn's '*Evolution
and Ethics*'.

Hearn's '*Evolution and Ethics*':—"And to-day for the student of scientific psychology the idea of pre-existence passes out

of the realm of theory into the realm of fact proving the Buddhist explanation of the universal mystery quite as plausible as any other. 'None but hasty thinkers', wrote the late Prof. Huxley, 'will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself that of transmigration has its roots in the world of reality and it may claim such support as the great argument from analogy is capable of supplying.' The Orphics believed in re-incarnation and it was taught by Plato, Empedocles, Pythagoras and others. "Immortality, in particular," says Mr. Benn in his '*History of Ancient Philosophy*', "took a

foremost place among the Pythagorean doctrines, being held under the form of metempsychosis, or the migration of the

Pythagorean
metempsychosis.

animating principle after death from animals and even plants, to human bodies and *vice versa*." We find the following passages in the '*Yogatattva*' and '*Brihadā-*

ranyaka' Upanishads:—(1) "That breast from which one suckled before (in his previous birth) he now presses (in love) and obtains pleasure. He enjoys the same genital organ from which he was born before. She who was once his mother will now be wife, and she who is now wife is (or will be) verily mother.

He who is now father will be again son, and he who is now son will be again father. Thus are the egos of this world wandering in the womb of birth and death like buckets in the wheel of a well and enjoying the worlds."

—*Yogatattva Upanishad*. (2) "Verily, according as he acts, according as he lives, so is he born; he who does good is born good, he who does evil is born evil, he becomes righteous by righteous works, evil by evil.....according to the work which he does, so is he rewarded."—*Brihadâranyaka Upanishad* 4. 4-5. How the egos take birth is thus described by Bhârati:—"Indeed, finding the astral life to be of greater torment, the unhappy earth-bound soul longs to have a flesh covering again, to be reborn, and flies hither and thither blindly, because of the want of physical organs and some day gains this object. It enters, through the vigor (Sanskrit '*virga*' '*virjya*', force, power) of a man into a woman's womb. This causes conception. No conception can take place without a disembodied spirit entering the womb. Vigor mixed with the mother's blood supplies the physical body which is mere dead matter without the vivifying astral soul. It is only when an astral soul enters it that the womb closes and conception takes place. The incoming soul then feels itself confined within its scope and cannot go out of it by its own effort or will.....Into the vigor or the blood of a spiritual soul, no wicked astral spirit can enter. Its pure aura repels such spirits and admits only kindred spirits seeking re-birth, drawn to

it by Karma and affinity". With regard to transmigration, the Bhagvad-Gitâ tells us "If the embodied encounters death when Sattva is predominant, he goes forth to the spotless worlds of those who know the highest.

Dying in Rajas, he is born among those attached to action; likewise if dissolved in Tamas, he is born in the wombs of the ignorant (*Yadâ sattve pravriddhe tu pralayam yâti dehabhrit | tadottamavidâm lokân-amalânpratipadyate || Rajasi pralayam gatvâ karmasangishu jâyate | tathâ pralinastamasi mudha yonishu jâyate|| B. G. XIV. 14-15*). Here we are told that if a soul departs when Mishra (impure) Sattva prevails he reaches the pure worlds, *i. e.*, the higher worlds¹, *viz.*, Maharloka, Janoloka, Tapoloka and Satyaloka (*Urdhvam gachchhanti sattvasthâ—B. G., XIV. 18*). He is a candidate for Knowledge who has not realized the Self. He has, therefore, to return to this world after enjoying the happiness of the higher worlds, to acquire Knowledge, and for that purpose he is permitted to take birth here in the family of a Jnâni. He who dies when the quality of Rajas preponderates goes to heaven or Svargam (*Madhye tishthanti râjasâh—B. G. XIV. 18*), and after staying there until his merit is exhausted, also returns to this world (*Kshine punye martyalokam vishanti—B. G. IX. 21.*), where in conformity with his previous tendencies he is born in the family of those who are attached to actions (*Karma sangishu jâyate*). This, however, happens to him alone who dies with a keen desire to go to heaven. Otherwise, almost everybody dies

1 (1) Bhuloka—the Earth, (2) Bhuvarloka—Extending from the Earth to the Sun, (3) Svarloka—from the Sun to the Pole Star, (4) Maharloka, (5) Janoloka, (6) Tapoloka, (7) Satyaloka—from the Pole Star to the limits of the Brahmânda. These are generally called Urdhvalokas. The Pitriloka, Vishnu loka and Shivaloka are certain regions of the Urdhva lokas.

in Rajas, i. e., with a keen desire for one or the other of the millions of worldly objects he sees before him, and for that reason only he cannot be said to secure heaven. For, in a large number of cases there is Tamas at the bottom of their desires, which developes at the time of death and causes the Râjasika souls likewise to take birth in the wombs of the ignorant (*Tathâ pralinastamasi mudha yonishu jāyate*). This is the force of the word '*Tathâ*' (likewise). By 'wombs of the ignorant' (*Mudha yonih*) is meant lower creation, such as beasts, birds, trees etc. "Prof. Bose's discovery", says Bhârati, "now embodied in book form and entitled '*Response in the living and the non-living*,' marks a new epoch in the advancement of modern science. It has been accepted by all scientific authorities, after the Professor had demonstrated it by experiments before a large number of scientific people in London, and notably by Lord Kelvin. Armed with the demonstrated

Prof. Bose's discovery that no difference exists between animals and metals or vegetables.

fact of this discovery, Prof. Bose maintains that the true test of the existence of life in any form of matter is its sensitive-ness to external stimulus. According to this test he proves conclusively that no essential difference exists between animals

and metals or vegetables. He has shown by scientific experiments that a bar of iron is not only as irritable and sensitive as a human body, but that it can be killed or poisoned in the same way as the human body can be killed or poisoned. According to his discovery, life pervades every object and part of nature." Such experiences easily justify the facts mentioned, in Shri Bhâgavata, XI. 12. 8., by Shri Krishna in these words¹: "It was only by their faith

1. Kevalena hi bhâvena gopyo gâvo nagâ mrigâh / ye'nye mudhadhiyo nâgâhsiddhâ mâmiyuranjasâ //

or affection that the milk-maids, cows, trees, beasts and reptiles and things of lesser intelligence reached Me and were happy." The Tâmasika also go downwards (*Adhogachchhanti tâmasâh*—*B. G. XIV. 18*), i. e., to the lower worlds called Hell. There they suffer pain as the punishment for the effect of their sins. They are then clothed in a peculiar body called the Naraka or Yâtanâ Sharira. Being unable to bear the torments, they cry for mercy. But the reply they receive is given thus in Chapter XXXV of the Al Koran:—"Thus shall every infidel be rewarded. And they shall cry aloud in hell, saying, 'Lord take us hence, and we will work righteousness, and not what we have formerly wrought'. But it shall be answered them, 'Did we not grant you lives of length sufficient that whoever would be warned might be warned therein, and did not the preacher come unto you? Taste therefore the pains of hell.' And the unjust shall have no protector." The same ideas about transmigration are expressed in Shri Bhâgavata

This idea of the Bhagavad Gîtâ about Transmigration is also expressed in Shri Bhâgavata.

(*'Sattve pralīṇāḥ svaryānti naralokam rajolayāḥ | tamolayāstu nirayam yānti Māmeva Nirgunāḥ ||'*, and *'Yogasya tapasaschaiva nyāsasya gatayomalah | maharjanah tapaḥ satyam bhaktiyogasya Madgatih ||'*). There too Kapila Muni tells his mother Devahuti that one, who is a female candidate for

knowledge now, ought to meditate on the fact, that she was in a previous life a male but has become a female in this life owing to her mind being fixed at the time of her death on a female to whom she was strongly attached, and

Knowledge secures Emancipation.

that if she continues the same attachment to males now, she will have to assume the form of a male in the next life. Thus, like a bucket in the wheel of a well she must continue the course till the end of the world. Those

souls, however, who acquire Knowledge of the Self and make their reason steady are freed from these cycles of births and deaths and enjoy Emancipation (*Jñānādeva tu kaivalyam—Shruti*).

8. But before treating the subject of Emancipation, we must know what becomes of a Yogabhrashta or one who has fallen from Yoga either on account of premature death or because he failed to attain perfection of Knowledge for want of sufficient Dispassion (*Vairāgya*). In the Bhagavad-Gitā, Arjuna puts this question about the fate

of the Yogabhrashta to Shri Krishna who replies as follows:—"O Pârtha! he is not lost either in this or in the next world, for, O dearest! no man of good deeds treads the road of loss. He who has failed

The fate of the Yogabhrashta as described in the Bhagavad-Gitā.

in Yoga attains to the worlds of those who perform meritorious deeds, dwells there for countless years and is re-born in a holy and prosperous home. Or he is even born into a family of Wise Yogis; but such a birth as that is more difficult to obtain in this world. There he comes into contact with the (*Sāttvika*) reason which he possessed in his former body and then again, O Kurunandana (Joy of the Kurus)!, he strives for the highest perfection. For, even against his will, he is swept away by that same former practice, and only wishing to know Yoga, he leaves behind the Divine Word (*Vedas*). But the Yogi, striving with assiduity, cleansed of every stain, fully perfected by births following on births, achieves at last the Supreme Goal" (*Pârtha naiveha nāmutra vināshastasya vidyate..... aneka janma sansiddhastato yāti parāṁgatim || B. G. VI. 40-45*). It is necessary to make the meaning of these verses more clear by a short explanation. How much the Merciful Father was moved by the question of Arjuna as to whether the Yogi who possessing Faith goes astray from

the path is destroyed like a broken cloud (*Shchhinnābhramiva nashyati*—B. G. VI. 38) is evident from the fact that Arjuna is addressed nowhere in the Bhagavad-Gitā by the word 'Tāta' (beloved) except here. The reason is that the Master saw that the Disciple hesitated to begin Yoga through a wrong impression that he would be ruined on all sides if he failed in his attempt. He (Shri Krishna) also feared that other students of philosophy were also likely to entertain the same doubt. He hastens, therefore, to say that neither here nor in the life to come does ruin lie in store for him who has entered the path of Yoga, for none who does good is ever degraded or required to go to the lower worlds (*Durgatim gachchhati*). If one were to ask, then, the question "After what length of time a Knowledge-seeker who tries the means suggested by the Shastras would be able to realize the Self, or one who has already realized the Self would be able to make his reason steady?", the reply given in the Shārira Bhāshya of Shri Shankar-

āchārya is that they would gain their object either at any time in this life or even in the next, according to the suitability or unsuitability of their previous tendencies (*Purva sanskāra*). The case of Vāmadeva, who acquired Knowledge when he was in the womb of his mother, is quoted in support of this statement, for, as it

was impossible for him to have made any efforts in that helpless state, evidently his knowledge of Brahma was the result of his work in the previous life. It may be mentioned in this connection that when the desire of the Jijnāsu to realize the Self is very strong, even if the Prārabdha is most unfavourable, the Shruti "*Dehānte Devah Parabrahma tdrakam vyāchashte*" says that after its exhaustion, God Himself, as a Saviour, imparts to him Knowledge at the

moment of death. Here (on this path), nothing that is commenced becomes abortive (*Nehābhikrama nāshosti—B. G. II. 40*), and when one who merely hears or repeats the Bhagavad-Gitā with Faith is promised abode in the higher worlds (*Adhyeshyatecha ya imam.....prāpnuyāt punya karmanām—B. G. XVIII. 70-71*), how can one who

Impossibility
of a Yogabhrash-
tā's going to
ruin.

has realized the Self and actually practised Yoga for some time go to ruin? What matters it, if he has abandoned Karma, when the Smṛiti (*Snānam tena samastā tirtha salile sarvāpi dattāvanir yajñānāncha*

kṛitam sahasramakhilā devāscha sampujitāḥ | sansārāchcha samudhritāḥ svapitarāstrailokyā puṇyoppyasau yasya Brahma vichārane kshanamāpi sthairyam manah prāpnuyāt ||) itself says that one whose mind has been steady in the thought of Brahma even for a moment is supposed to have performed all the rites and ceremonies prescribed by the Vedas? People, too, blame him only who follows neither the path of Knowledge nor that of Action (*Nāyam loko'styajnasya—B. G. IV. 31*). They always love an experienced Jñāni, and

His condition
in this and the
next world.

thus the Yogi in question being able to secure their good will may be said to have gained this life (*Iha*). Besides, even when he comes the next time to this world he is

given opportunities of enjoying pleasures or hearing the Shāstras, according to his choice, and thus he suffers no loss on the Earth. As regards his life beyond the grave (*Amutra*) he is in the position of a traveller who having got fatigued, after accomplishing a part of his journey, takes rest for a while and then continues to walk till he reaches his destination. There too, therefore, he is a gainer. When he dies he goes to the regions where there is access to those alone who do such acts as Rājasu and Ashvamedha Yajnas and who offer gifts as those of the

Earth (*Prithvidāna*). Nay, he is even superior to them, for he is allowed to stay there as long as he chooses (*Ushitvā shāshvatih samāh*), whereas they are turned out of their happy abodes, the moment their merit is exhausted. When he gets tired and wishes to come back to this world he takes birth in the house of a

His return to the Earth. pious and wealthy man, as was the case with Janaka, if his failure in Yoga is due to his attachment to the sense-objects.

The case of the Yogi who is said by Arjuna to be '*Vimudho Brahmanah pathi*' (deluded on the path of Brahma) falls in this category. If, however, sudden death has precluded him from completing his course and he is indifferent to sense-objects, he descends into the family of one who having practical knowledge of the Self is always engaged in Yoga. This is indeed a very rare boon, harder (*Durlabhataram*) to be obtained on this Earth, because it is the privilege of only such persons as Shukâchârya who are full of dispassion. The desire for freedom which he had cultivated in his former life now takes possession of his reason (*Buddhisânnyogam labhate*) either in his childhood or youth, naturally, without even keeping company with saints. Then, in due course, he comes in contact with a Sadguru, regains knowledge of the Self which he had forgotten and

His progress and its result. reaches the height he did already achieve, without much effort. But, as he has once failed in his attempt, he strives in his further progress towards perfection more than before and reaches the goal. If, however, perchance the Yogabhrashta now thinks of indulging in pleasures, his old desire (*Purvâbhyâsa*) will draw him on unwittingly (*Rhiyate hyavasho'pi sah*). Then one may ask 'Do his former endeavours lead him also to practise Karma Yoga?' Certainly not, because he is now only a seeker after Yoga.

(*Jijnâsurapi yogasya*) and not after knowledge of the Self (*Âtmatattvajijnâsu*), as that stage of his has already passed away. He is, therefore, said to rise above (*i.e.*, to be indifferent to) the actions recommended by the Vedas for the purification of heart. This does not mean, however, that he does not perform the necessary duties, for even one who enjoys living-freedom (*Jivanmukti*) has to do them for the welfare of the people (*Lokasangraha*), but he does them without attachment (*Asaktah*). As regards optional (*Sakâma*) duties, he abandoned them ever since he became a candidate for Knowledge. Similar description of a Yogabhrashta is also given in Shri Bhâgavata (*Kuyo-*

Similar description of a Yogabhrashta also given in Shri Bhâgavata.

gino ye vihitâdyanantarâ yairmanushyabhutaistridashopasrishtaih | te prâktanâbhyâsa balena bhuyo yunjanti yogam na tu karma tantram ||) for the guidance of Uddhava. Now, two doubts arose in the mind of Arjuna, *viz.*, (1) 'Why should

not a Yogabhrashta enjoy pleasures freely, when his former practice is sure to lead him to perfection?', and (2) 'Why should not he again perform actions prescribed by the Vedas for the purification of mind, as it is likely to become impure

Two questions of Arjuna.

during the long period that has elapsed since he acquired Knowledge?' The first doubt of Arjuna is answered by saying that the Yogi attains perfection by his efforts only (*Prayatnâta*). For, one who has passed his Matriculation in his previous life must find his school course in this life as easy as a toy, but he cannot expect to become a graduate unless he works hard at college, although the habits of study contracted before would help him a good deal towards success. In the

Reply to the question 'Why should not a Yogabhrashta enjoy pleasures freely when his former practice is sure to lead him to perfection?'

same way, the Yogabhrashta finds his work an easy task upto the stage reached by him in his former birth, but when he comes to a new step he must meet with the same difficulties as those usually found by a fresh worker, although his previous endeavours would enable him to withdraw his mind from pleasures with greater facility. As regards the second

Reply to the question 'Why should not he perform again actions prescribed by the Vedas?'

doubt, Shri Krishna says, that the Yogabhrashta was able, in his past life, to realize the Self only after he had purged himself, *i. e.*, his reason, of all the desires of pleasures in this as well as in the next world by offering disinterested work to the Personal God in countless lives (*Aneka janma sansiddhah*). Now, if it be said that his purified reason is likely to get stained, as even a cloth washed clean catches dirt by lapse of time, the answer is that in his past birth his impurities did, already, vanish and he became '*Vigatakalmashah*' (freed from sin) as by the touch of a Parisa (philosopher's stone) iron loses its hardness and blackness and is transmuted into gold. Then only the stains on the gold of his purified reason remain to be cleansed, which is done by his simple desire to grow perfect and does not stand in need of the Parisa of actions. He is, therefore, said to be '*Saṁshuddha kilbishah*' (cleansed of every stain). Thus, in this last life of his, he reaches the Supreme Goal (*Tato yāti parām gatim*). As regards the fate of the aspirants seeking perfection, who neglecting the modes of worship of both the Nirgunopāsakas and the Bhaktas follow Hatha Yoga, Shri Krishna says in Bhagavad-Gītā Chapter VIII. 12 and 13 "Whoso, all the gates closed, the mind confined within the heart, the life-breath held in the head, fixed in Yogika concentration, repeating the single syllable Om—the Brahma—remembering Me, goes forth abandoning the body, he reaches the highest

goal " (*Sarvadvâraṇi saṅyamya mano hridi nirudhya cha.....sa yâti paramâṁ gatim*). He confines the mind within the heart (*Mano hridi nirudhya*), that is, makes the mind cease to work by thinking of nothing, stops all the nine passages (*Sarva dvâraṇi saṅyamya*), viz., eyes, ears, nostrils, mouth and the two for excretion, and concentrates the life-breath between the brows. Then raising up the life-breath to the head (*Murdhnyâtmanah prâna*) he adheres to Yogika concentration (*Āsthito yoga dhâranâm*). The object of this, which is to escape to the Brahmaloṅka through the aperture in the crown of the head called Brahmaṛandhra that can be observed over the palate in childhood, as the skin, which

Description of
the Hatha Yogis.

covers it, is then very delicate, is expressed by the words ' *Sa yâti paramâṁ gatim* .'

In the first half of the same verse, however, the omission, in the description of the Prânâyâma Yajna in the Fourth Chapter, of the remembrance of God which ought to follow the purification of mind caused by the control of life-breaths is supplied, when it is said that He should be remembered by ringing forth within the word 'Om' (*Omityekâksharam Brahma vjâharan Mâmanusmaran*) which is the one-syllabled Brahma. Although the Jnâni Hatha Yogis do not come to birth again, yet they have to wait for freedom in the Brahmaloṅka till the end of the Brahma's existence¹ counting the days and nights of Brahmâ (*Sahasra yugaparyantam aharyad Brahmano viduh / râtrim yugasahasrântâm te'horâtravido janâh || B. G. VIII. 17*). In the Kaivalyopanishad also we are told that they all attain Paramâtmâ in the world of Brahmâ and are finally emancipated (*Te Brahmâlokeshu parântakâle paramritâh parimuchyanti sarve*); whereas, the Nir-

¹ Vide Chapter I Para 6 and Introduction, Page 14, Note.

gunopâsakas and the Bhaktas, who acquire knowledge of the Self at the same time with them, secure freedom immediately. Even the Yogabhrashta described in this para is superior to the Jnâni Hatha Yogis because though he falls from Yoga in one life he has opportunities of attaining to perfection in the next.

9. We now come to the question of Emancipation, or freedom, which is of two kinds, *viz.*, Nirguna and Saguna. The Nirgunopâsakas or the worshippers of the Impersonal Brahma, whether they obtain perfection by the Vyatireka Yoga (*Yunjannevaṃ sad-âtmānam yogi vigata kalmashah / sukhena Brahmasansparsham atyantam sukhamaśhnute || B. G. VI. 28*) of concentrating the Pure Reason in the self

Nirguna Emancipation. within the body, or by the Anvaya Yoga (*Sarvabhutasthamâtmānam sarvabhutāni-châtmani / ikshate yogayuktâtma sarvatra samadarshinah || B. G. VI. 29*) of realizing the Self in all beings and all beings in the Self, obtain the Nirguna Mukti, *i.e.*, they merge themselves into the Impersonal Brahma. The difference

The difference between Vyatireka and Anvaya Yogis. between these two kinds of Yogis, however, is that the former feel themselves miserable with the sight of this variegated universe when, in the state of Vyutthâna after rising from Samâdhi, they are forced to receive, in the shape of reward and punishment, the fruit of the good and bad actions done in their previous lives, while the latter realize the Prârabdha itself as well as its reward and punishment as nothing but the Impersonal Brahma and enjoy living-freedom. The Bhaktas or the Lovers of the Personal God, after enjoying

living-freedom like the Anvaya Yogis till the exhaustion of their Prârabdha, obtain Saguna Mukti, *i. e.*, they depart to the Anâdi Vaikuntha or the Supreme Abode of the Personal God, where they enjoy His Eternal Bliss and Companionship. The two following quotations from the Upanishads describe the Nirguna and Saguna Muktis respectively :—

Brihadâra-
nya-
ka Upanishad on
'Nirguna Eman-
cipation.'

(1) "He who without desire, free from desire, his desire laid to rest, is himself his own desire, his vital spirits do not journey forth. But he is Brahma and in Brahma he merges" (*Yo'kâmo nishkâmâ âptakamâ*

*âtmakâmo na tasya prânâ utkrâmantî Brahmaivâ saubrah-
mâpyeti || Brih. 4. 4. 6).* (2) "Like streams flow and dis-

Mundakopani-
shad on 'Saguna
Emancipation.'

appear in the ocean, abandoning name and form, so the wise freed from name and form enter into that Supreme Divine Spirit (*Yathâ nadyah syandamânah*

*samudre'stam gachchhanti nâmarupe vihâya | tathâ
vidvân nâmarupâdvimuktah parâtparam purushamupaiti
divyam || Mund. 3. 2. 8).* Nirguna Mukti is admitted by all the Vedântists, but some of them raise doubts against the Saguna Mukti. To them Babu Aurobindo Ghose in his '*Synthesis of Yoga*' gives the following reply:-

Babu Aurobin-
do Ghose's reply
to those who raise
objection against
Saguna Emanci-
pation.

"It has been said that we can become the Impersonal, but not the Personal God, but that is only true in the sense that no one can become individually the Lord of all the universes; we can free ourselves into the existence of the active Brahma as well as that of the silent; we can live

in both, go back to our being in both, but each in its proper way, by becoming one with the Nirguna in our essence and one with the Saguna in the liberty of our

active being, in our nature (*Sādharmya Mukti*). The Supreme pours Himself out of an eternal peace, poise and silence into an eternal activity, free and infinite, freely fixing for itself its self-determinations, using infinite quality to shape out of it varied combination of quality. We have to go back to that peace, poise and silence and act out of it with the divine freedom from the bondage of qualities but still using qualities even the most opposite largely and flexibly for the divine work in the world. Only when the Lord acts out of the centre of all things, we have to act by transmission of His Will and Power and self-knowledge through the individual centre, the soul-form of Him which we are. The Lord is subject to nothing; the individual soul-form is subject to its own highest self and the greater and more absolute is that subjection the greater becomes its sense of absolute force and freedom." The union of Nirguna Mukti which is "a self-mergence and which leaves no place for personality" is referred to in the following passage:—

"The Sufis, therefore, when they attain to the highest stage of *Wasl* or union say that they are one with God, they have become God. The end of Sufism is total absorption in God."—*Al Ghazzali*.
 The Nirguna Mukti of the Sufis. The Saguna Mukti which is "a love-union (union-in-separateness of God and the Soul), a mutual inhabitation" is thus expressed by the Saints Kabira and Tukârâma:—

(1) "From the beginning until the ending of time, there is love between Thee and me; and how shall such love be extinguished? Kabira says, as the river enters into the ocean, so my heart touches Thee." (2) When the river-water has flowed into the ocean, it comes not back. Listen to my word! Tukârâma has gone, he

Saguna Mukti
 of the saints Ka-
 bira, Tukârâma
 and Jnâneshvara.

returneth not again." The same idea of Saguna Mukti is expressed by Shri Jnâneshvara in the words, "Te jâpari sâdhya / sâdhandtita shuddha / teñ Miñ houni ekavada / bhogi to Mâzeñ || Ghadauni Sindhucheyt ângâ / Sindhuvari talape Gangâ / taisâ pâdu teyâ bhogâ / avadhâri jo ||." Both of these Nirguna and Saguna kinds of Emancipation are referred to in Bhagavad-Gitâ Chapter VIII in the words "Sañsiddhim paramâṁ gatâḥ" and "Mâṁ upetya" in verse 15, "Paramâṁ gatim" and "Taddhâma paramam Mama" in verse 21, and "Param" and "Sthânam-upaitichâdyam" in verse 28 respectively. The middle verse

Both Nirguna and Saguna Mukti is referred to in B. G. Chap. VIII. 15. 21 & 28.

"Avyakto'kshara ityuktastamâhuh paramâṁ gatim / yam prâpya na nivartante taddhâma paramam Mama ||" says that this Avyakta (unmanifested) endures when all the creation (Vyakta) has passed away, just as gold remains unchanged

amidst the ever-changing forms of ornaments. It is, therefore, called in the Vedas and Shastras the Unmanifested and the Imperishable (Avyakto'ksharityuktah). Now, there are as many goals as there are worlds, but this is said to be the highest goal (Tamâhuh paramâṁ gatim) because thither arriving, none ever returns (Yam prâpya na nivartante). It is itself Sâyuja Mukti (freedom of the

Four stages of Mukti.

worshippers of the Impersonal God). The other three stages of Mukti are Sârupya, Sâṁipya and Sâlokya which consist in

assuming the form of, living in proximity with, and residing in the heaven of the particular Deity whom one worships. But they are not the ever lasting seats of the souls as the worshippers have to return from them to this earth again. All these four stages,¹ however, combine in the

1 Tukâ mhane nâmapâshiñ châri mukti / aiseñ bahu granthiñ boliyelēñ //

Saguna Mukti (the freedom enjoyed by the worshipper of the Personal God) to which the Blessed Lord refers in this verse by saying that the same is His Supreme Abode (*Taddhâma paramam Mama*) which is in the form of Shuddha Sattva, and so, entirely free from Rajas and Tamas, and which is realized as identical with and not different from the Unmanifested and the Imperishable.

10. In the first verse of Chapter XIV of the Bhagavad-Gitâ, Shri Krishna speaks of the Nirguna Mukti or Sâyujyatâ as it is called in the Vedânta Philosophy. It runs thus:—
 Bhagavad-Gitâ
 and Nirguna
 Mukti or Sâyujyatâ.
 “I will declare again the knowledge beyond this (Nature) the best of (all sorts of) knowledge, having gained which, all sages have attained to perfection beyond Nature” (*Param bhuyah pravakshyâmi jñânânâm jñānanuttamam | yajjñātvâ munayah sarve parâm siddhimito gatâh ||*). When the Blessed Lord says ‘I will declare again’ (*Bhuyah pravakshyâmi*) He means He wants to repeat what He has already spoken in the previous Chapter, viz., the fact that one may acquire knowledge of the Self through the Grace of the Preceptor, but until the material tendencies of hundreds and thousands of lives are destroyed, the Knowledge does not become perfect. When the aspirant understands, therefore, the nature of the Purusha (Spirit) called Kshtetrajna (field-knower) or the individual soul, he sees that this reflection of his and not himself is the real enjoyer of fruits (*Purushah sukhaduhkhânâm bhoktritve heturuchyate || B. G. XIII. 21*). In the same way, when he understands the qualities of the Prakriti (Nature), he sees that he is a mere spectator and not the doer of actions (*Kârya kârana kartritve hetuh prakritiruchyate || B. G. XIII. 21*). Thus, his reason becomes steady (*Ya evam vetti Purusham prakritincha gunaih saha | sarvathâ vartamânopi na sa bhuyobhijâtyate || B. G. XIII 24*).

The Knowledge (Jnânam) He is going to declare is beyond (Param) this (Ito) Nature which is in the form of the body. The object of repeating the Knowledge here is that unless the Aspirant, after Self-realization, watches¹ constantly as a spectator, how the Purusha or the Individual Soul (who is his reflection) enjoys the Prârabdha and how each of the three qualities of the Prakriti (Nature) fetters, he would not be convinced of

the fact that he is neither the enjoyer of the Prârabdha nor the doer of actions, and his reason would not become steady (*Nânyam gunebhyah kartâram yadâ drashtanupashyati amritamashnute—B. G. XVI. 19-20*). In reply to Arjuna's question to Shri Krishna in B. G. XIV. 21, as to the signs of the three qualities, by knowing which the Jnâni transcends them (*Kairlingaistringunânetânatito bhavati Prabho*), He answers 'light and energy and even delusion' (*Prakâshan-cha pravrittiñcha mohamevacha—B. G. XIII. 22*) which are,

1 Prârabdheñ bhogi pravritti / tetheñ sâkshi hovni lakshi gunâchyâ vritti / toñ tyâ pravrittiñtahi nivritti sâmpade tayâ // Kiñ prârabdhahi prakriti dharma / 'buddhi karmânu-sârini' heñ varma / te buddhi, indriyeñ, bhoga karma / sarvahi prakriti âpana akartâ heñ pâhe // Âni bhoga pratyayâ âlâ / to jâne kiñ heñ bhoktritva âpalyâ pratibimbâlâ / bhogunihi abhoktâ mhanâveñ tayâla / âni akartâ karunihi // Vichâra aisâ mhanuni / 'Yaevam vetti Purusham' yâ shlokeñ karuni / 'Prakritincha gunaishaha' aiseñ boloni / suchavileñ kiñ bhoktâ Purusha prakriti guna he kalâveñ // Tetheñ âpaleñ bhoktepana / ude kalatâñ chidañshâcheñ lakshna / âni kalatâñ vegale tinhi guna / akartepana âpaleñ sâmpade // Kiñ prakriticha sarva kari / mi akartâ sâkshi yâpari / jnâni na pâhe, toñvari / akartâtmatva bânenâ // Kone r.ti kona guna / badcha karito? he khuna / jânoni pâhe drashtâ tyâñchâ nipuna / tari to akartâ lipta navhe // Jo gunâteñ jâne / tyâsi gunaprakâshyâchi khuna bâne / aishâ shravaneñchi shahâne / pakvajnâni jhâle sarvahi // *Yathârthadipikâ.*

respectively, the three distinguishing marks of Sattva, Rajas and Tamas. The meaning of this is that when the senses take their objects, it is the quality of Sattva that enables us to know the senses as well as their objects. This is called the light (*Prakāśham*) of Sattva which the Jnâni transcends by realizing the Self in it who is beyond, as the rope is beyond the serpent. He understands that Sattva is the eye that sees but that it is the light of the Self that illumines the eye of Sattva (*Dipa prakāshi nayanāsi jaisā / ātmā prakāshi mana buddhi taisā || Vāmana Pandita*). Now, energy (*Pravrittim*) which implies action is Rajas. This the Jnâni recognises to be the non-self. He transcends it by realizing himself to be actionless, while the senses are dealing with their objects (*Kāñ jaiseñ hoila karmācharana / taiseñ sukheñchi ho āpana / mi kartā heñ tuñ na mhana / itukeni Brahma purna tuñ hosi || Ranganāthi Yogavāsishtha*). When the time for enjoyment of pleasure and pain comes (*Prārabdha bhoga*), in spite of his experience that he is not the body, the previous tendencies will force him to feel 'I am happy', 'I am sorry' and so on. This feeling in ignorant men, who identify themselves with the body, is delusion (*Moham*) which means absence of discrimination. It is the principal mark of the quality of Tamas. The Jnâni in question transcends it by remaining aloof, saying that it is his reflection, the individual soul, that enjoys and not he, who is the all-pervading Self (*Utkrāmantam sthitam vāpi bhunjānam vā gunānvitam / vimudhā nānupashyanti pashyanti jñāna chakshushah || B. G. XV. 10*). Thus, he transcends all the three qualities of Sattva, Rajas and Tamas. The same idea is also expressed in B. G. V. 8-9 by saying that the attuned

Light, energy and delusion are the signs by knowing which he transcends the three qualities of Sattva, Rajas and Tamas, respectively.

essence-knower thinks "I am doing nothing at all in seeing &c. and holds that the senses deal with the sense-objects" (*Naivakinchit karomiti yukto manyeta tattvavit / pashyan.....indriyânindriyârtheshu vartanta iti dhâra-yan //*) and in B. G. XIII. 29 by saying "He sees indeed who sees that actions in every way are done by Nature alone and likewise that the Self is actionless" (*Prakritya-iva cha karmâni kriyamânâni sarvashah / yah pashyati tathâtâmnamakartâram sa pashyati*). When the Knowledge, however, becomes perfect, it is not necessary for the Jnâni even to watch actions in this way, for, he actually sees everything to be Brahma (*Yogayukto vishuddhâtma viji-tâtma jitendriyah / sarvabhutâtma bhutâtma kurvannapi na lipyate //* B. G. V. 7). This Knowledge is said to be the best of all kinds of knowledges (*Jnânânâm jnânammuttamam*) because possessing which (*Yajjñâtvâ*) all the Jnânis who devote themselves to meditation (*Sarve munayah*), that is, who see that they are unstained and actionless while their Prârabdha is working, have reached perfection beyond nature (*Parâm siddhim gatâh*). This is Nirguna Mukti or Sâyujiyatâ. It is thus described in the Muktikopani-shad:—"The twice-born who, according to the path

Muktikopani-
shad on Nirguna
Mukti.

opened by the teacher, meditates upon My immutable reality attains Sâyujiya (absorption) into Me like the caterpillar into the wasp. This is the Sâyujiya Salvation which is productive of Brahmic Bliss and auspicious". One of the most revered of Sufis, Jalâlluddin Rumi referring to it says "If a man dies into the Ocean of Deity what does he become? As a drop which falls from the clouds into the sea." In this Mukti, which is called 'annihilation' in the Nirâlamba Upanishad, the Sattva of the Jnâni merges in Brahma and, therefore,

Jalall u d d i n
Rumi's descrip-
tion of Nirguna
Mukti.

along with the pain of this transitory mundane existence he also loses the joy of living-freedom. It is for this reason

Why the saints
T u k â r â m a
and Ekanâtha
condemn Nirgu-
na Mukti'?

that the saints Tukârâma and Ekanâtha despised it ("Nalage to moksha maja sâyujiyatâ / nâvade he vârtâ shunyakâri ||" Tukârâma, and "Haricharana seve paratâ / thâva nâhiñ paramârthâ / mithyâ moksha sâyujiyatâ / hânati lâthâ Haribhakta paiñ ||

Ekanâthi Bhâgavata). Hearing of this salvation,¹ Arjuna too, who did not care for freedom without love became restless because, there, he thought for want of Sattva he would miss the Love of the Personal God. Shri Krishna consoles him by telling him in the next verse that Saguna Mukti is also the fruit of this very Knowledge.

II. In that verse, Shri Krishna says "Resorting to

B h a g a v a d-
Gitâ and Saguna
Mukti.

this Knowledge (also), they rise to fellowship with Me; they are not re-born even at the creation (of the universe) and are not afflicted at its dissolution" (*Idam*

jñānamupāśritya Mama sādharṁya māgatāh / sarge'pinopajāyante pralaye na vyāthanticha || B.G. XIV. 2). The Master of Masters says here for the satisfaction of His favourite disciple that, having taken refuge in this same Knowledge (*Idam jñānam Upāśritya*), the Jñānis have assumed Divine Identity (*Mama sādharṁyamāgatāh*), i.e., have secured the form of the Personal God as well as His experience of Brahmic Bliss (*Purushāchā purushārtha hāchi / nihshesha nivrīt*

I 'Who cares to become sugar?', says the Bhakta. 'I want to taste sugar; I want to taste the sweetness of the blissful Lord. Aye, who then would desire to become free by becoming one with God? I may have realized that I am He, yet will I take myself away from Him and become different so that I may enjoy the Beloved! That is what the Bhakta says.—*Swāmi Vivekānanda*.

Amṛita louniḥi rasanāmiseñ / amṛita seviti bhāgya pahā kaseñ—*Vāmana Pandita*.

hoṃe dukkhāchi / āni prāpti niratishaya sukhāchi / vyakti hechi purushārthā || Ranganāthi Yogavāsishtha) and His Eternal Companionship in His Supreme Abode (*Taddhama paramam Mama—B. G. Chap. VIII. 21 & XV. 6*). This

Anādi Vaikuntha is acknowledged to be the Supreme Goal of Human Life by all the great religions and true philosophies.

Anādi Vaikuntha is the 'Vishnor *yāt paramam padam*' mentioned in the Vedas as also the 'Kingdom of God' or 'Eternal Life' referred to in the Bible and the 'Garoneman' of the Zoroastrians, the existence of which, as the Supreme Goal of Human Life, is unanimously acknowledged by all the four great Āchāryas as well as by Lord Gauranga, as may be seen from

the following quotations:—

- (1) "*Yadā pashyan pashyate rukmavarnam kartāram-isham purusham Brahmayonim | tadā vidvān punyapāpe vidhuya niranjanah paramam sāmyamupaiti divyam ||*" *Mundako-panishad*, 3-1-3. (For meaning see Pages

Quotation from
Mundak opani-
shad.

166-167).

- (2) "This is 'the house not made with hands, eternal in the heavens' whereof wrote St. Paul, the great Christian Initiate; and he raised charity, pure love, above all other virtues because by that can man on earth contri-

Quotation from
the Ancient Wis-
dom.

bute to that glorious dwelling."—*The Ancient Wisdom*.

- (3) In the Ardibehesht Yesht, paras 3 and 4, we pray as follows, which stands in no need of explanation, leaving as it does only one logical conclusion, that Ahura and ourselves, when pure, live finally in the same abode or state: "Garoneman (is) Ahur-mazda's own abode. Garoneman is for pure men. There is none from amongst the wicked (who is) to go towards

Quotation from
the Light of the
Avestā and the
Gāthās.

Garoneman, the abode of the pure, towards Ahurmazda publicly with ease.....Ahurmazda is the Friend, Instructor, Beloved, Father, the Final Goal of Humanity... Finally the goal towards which the aspirant has to gird up his loins to march is in the clearest terms shown to be the chosen abode of Ahura Himself and no less. Yea, the Gâthâs do not stop short at any intervening heavenly stage however immeasurably and magnificently superior to man's state, as of the Gods of the Hindus and the Greeks."—*Light of the Avestâ and the Gâthâs.*

- (4) "Those", he (Âchârya Shankara) says, "who by worshipping the qualified *Brahman* attain conjunction with the Supreme Ruler, preserving their individual mind, is their glory limited or unlimited? This doubt arising, we get as an argument: their glory should be unlimited, because of the scriptural texts: 'they attain their own kingdom' — 'to him all the Gods worship' — 'their desires are fulfilled in all the worlds.' As an answer to this, Vyâsa uses the expression 'except the power of ruling the universe.' Barring the power of creation, continuation and dissolution of the universe, the other powers, such as *Animâ*, and the rest, are acquired by the liberated. As to ruling the universe, that belongs to the eternally perfect Ishvara. Why? Because he is the subject of all the scriptural texts which speak of creation, and the liberated souls are not mentioned therein in any connection whatsoever. The Supreme Lord, indeed, is alone engaged in ruling the universe. The texts as to creation, all point to Him, and there has been used the adjective "ever perfect" in relation to Him. Also, as the scriptures say that the powers of *Animâ* and the rest of the liberated soul come from the search after and the worship of God, it follows that their powers have

Quotation from
Swâmi Vivekâ-
nanda about Shri
Shankarâchâryâ's
views on the
subject.

a beginning and are limited; hence they have no place in the ruling of the universe. Again on account of their possessing their own individual minds it is possible that their wills may differ, so that, while one desires creation, another may desire destruction. The only way of avoiding this conflict is to make all wills subordinate to some one will. Therefore the conclusion is that the wills of the liberated are dependent on the will of the Supreme Ruler".

—*Swāmi Vivekānanda.*

(5) "Bhagavadānubhava or the enjoyment of Supreme Bliss in the Abode of God (*Param Padam*) is derived from the eternal service of the Supreme Being. This is the *summum bonum* (*Paramapurushārtha*) of life and is called Moksha."—*Vishishtādvaita Philosophy* by M. T. Aienger.

Quotation from
the Philosophy
of Shri Madhvā-
chārya by S.
Subbā Rao.

(6) "The Jivas having, within their appropriate limits, endeavoured and attained a direct perception of the Lord by His Grace enter into the state of Heavenly Bliss. The Heavenly state is not a mere absence of forgetfulness of miseries, but it is a state of positive intelligible, blissfulness, for, their own pure spiritual nature and the presence of the Blissful Lord ever enjoyed in unfading freshness can really make them blessed through eternity."—*The Philosophy of Madhvāchārya* by S. Subbā Rao.

(7) "The individual soul is of two kinds: (1) Going through the circle of existences and (2) delivered from the trammels of life. The first is subject to misery in consequence of his delusion that his body and the senses are his soul. He remains in this condition till he acquires knowledge, sees the vanity of the

Quotation from
the Life of Val-
labhāchārya by
Natesan.

world, devotes himself to meditation and the love of God, when he is delivered. The delivered souls are: (i) Those who have become so, while in their previous condition, by the termination of ignorance or delusion, such as Sanaka and others; and (ii) those who dwell in the world of the Bhagavat, other than the pervading Vaikuntha, where they attain the condition of the pure Brahman by the favour of the Bhagavat; (iii) there are others, who, having the divine nature in them and coming in contact with good men resort to various ways of Bhakti, or the propitiation of God, until perfect love alone for Him comes to dwell in their heart, and finally become the associates of the Bhagavat in His eternal sports and amusements. This last is the highest moksha or deliverance.”—*Life of Vallabhāchārya* by G. A. Natesan & Co.

(8) “Now what is salvation? It is not extinction, nor the merging of man’s soul in the Great Fountain of energy; but the securing of a higher existence, and the everlasting Companionship of God.”—*Lord Gauranga*.

How it is possible to realize this *summum bonum* of all the great religions and true philosophies or Supreme Goal of Human Life (*Parama Purushārtha* or *Saguna Mukti*) after the death of the physical body is lucidly explained in the ‘*Soul of India*’ thus:—“At the end, when you have reached

Quotation from the ‘*Soul of India*’ explaining how it is possible for the Lovers of God to enjoy Saguna Mukti after death.

the final beatitudes, will your personality be merged in the Being of the Absolute? or, will it remain differentiated from Him as now,—differentiated in being only but united in love and will? Is love of God a privilege of the saved as it is the duty of those who are in the bondage of the flesh and the world? If so, how will they love and serve the Lord from eternity to eternity, unless there are

notes and marks that differentiate the Lord from His servants and devotees? These are queries that cannot be summarily set aside by those who desire to be truly rational and consistent in their faiths and practices. The Vaishnava Hindu did not brush these aside. He boldly faced them. And realising the imperious necessity of Reason to posit a Rupa or form in the Divine to justify His personality, he unhesitatingly declared that the Deity is not without Rupa or form, but that He has a specific Rupa or form of His own. It is not a carnal Rupa, not a material form, not a form that has dimensions, nor a Rupa that has physical colours and contours, but a pure, and invisible, an immaterial Rupa or form. His Rupa is spiritual. His form is of the elements of Pure Reason."

"The end of life", says Socrates, "is to be like Support of unto God! and the soul following God, Socrates. will be like unto Him; He being the beginning, middle and end of all things." When Arjuna heard of this Saguna Mukti, a doubt arose

in his mind that as the Form of the Personal God also disappears at the time of the destruction of the universe, the forms of the Jnâni Bhaktas must also then necessarily perish and they cannot but take re-birth when the worlds are born.

Reply to the question 'Do the forms of the Jnâni Bhaktas perish at the time of the dissolution of the universe?'

How can we then call them free? This question is solved by saying that they are not re-born even at the creation of the universe (*Sarge'pi nopajâyante*) and are not afflicted at its dissolution (*Pralaye na vyathanticha*). The point may be explained by a simile. When a person goes to sleep we never suspect that he is dead, nor do we ever say that he is born when he comes out of it. In the same way, at the time of the dissolution of the universe the forms of Shuddha Sattva of the Personal God

as well as those of the Bhaktas merge¹ in the Impersonal Brahma and afterwards they appear again at its creation. It would be as absurd to say that they are disturbed by world's doom as it would be to suspect that the man going to bed is suffering from the pangs of death. Just as when a wise man awakes, his wisdom is visible, so when the Lord of the universe rises from His sleep (*Yoga nidrā*), the Vaikuntha and its residents also make their appearance. It may be mentioned here that this Anādi or Eternal Vaikuntha of Shuddha Sattva², which was shown to Brahma-deva on the very first day of his birth, is different from the Nutana or New Vaikuntha of the three qualities specially created by Vikuntha, the son of Vikunthā, at the request of Shri Lakshmi during the Raivata Manvantara in the fifty-first year of Brahmā's life for the benefit of the ignorant devotees. It was from the latter Vaikuntha that the gate-keepers (*Dvārapāla*) Jaya-Vijaya, mentioned in the Padma Purāna, were ousted. Those who do not possess knowledge of the Self and yet who always engage themselves in the worship of the image of the Personal God, naturally think of Him at the moment of death and assume His Form in the new transient Vaikuntha by that same immu-

Difference between the Anādi and Nutana Vaikunthas.

1 Kari yoganidrā Hari Sheshashāi, layiñ nijati mukta tyāchecha thāyiñ / kari srishti hovoni jāgā Murāri, tayiñ uthati Muktahi yā prakāriñ // *Vāmana Pandita*.

2 "It is Shuddha-Sattva—a substance different from matter and not subject to its qualities. It is also called Svachchha Dravya and Nitya Vibhuti. This goes to form the Vaikuntha, the world of the Lord and the bodies of Vishnu and Muktas."—*Life and Teachings of Shri Rāmānujāchārya*.

Its light is as brilliant as that of a thousand suns (*Divi suryasahasrasya*—*B. G. XI. 12.*) and therefore the Anādi Vaikuntha does not stand in need of our sun (*Na tad bhāsayate suryo*—*B. G. XV. 6.*)

table law of nature by which the worshippers of other Gods assume their forms in their respective worlds. The Anâdi Vaikuntha is meant only for the Wise Lovers (*Jñâni Bhaktas*). As regards the powers of these Saguna Muktas or the Liberated Lovers, they possess all the powers of the Personal God except those of creating, ruling and dissolving the universe (*Jagadvyâpâravarjam prakaranâda sannihitatvâchcha* || *Shâkira Bhâshya*) as may be seen from the following passage:—

“ In the :fourth pâda of the fourth Chapter of his Sûtras, after stating that almost infinite power and knowledge come to the liberated soul after the attainment of Moksha, Vyâsa makes the remark parenthetically in an aphorism that none can obtain the power of creating, ruling and dissolving the universe, because that belongs to God alone. The qualified-monistic commentator, Râmânûja, says the following in explanation to that aphorism:—This is the doubt here—whether among the powers of the liberated souls is included that unique power of the Supreme One, the power of creation, continuation and dissolution of the universe and rulership over all or if, lacking this, the glory of the liberated consists only in the direct perception of the Supreme One. Let us assume as reasonable that the liberated obtain also the sovereignty of the universe. Why? Because the scriptures say, the liberated soul attains to extreme sameness with the Supreme One, in the following passages:—‘He who is free from all stain attains to extreme sameness’—*Mundaka III. 3*, and again ‘all his desires are realized.’ Now, extreme sameness and the realization of all desires cannot be attained without also achieving the unique power of the Supreme Lord, *viz.*

The Liberated Lovers possess all the powers of the Personal God except those of creating, ruling and dissolving the universe.

that of governing the universe. Therefore, by virtue of these assertions about the realization of all desires and the attainment of extreme sameness we get that the liberated are to gain power of ruling the whole universe also. To this we reply that the liberated attain all the powers except that of ruling the universe. Ruling the universe means directing the various manifestations of form, life and desire of all the sentient and non-sentient beings, of which it is comprised, and this does not belong to those liberated souls from whom all veils have been removed, and who enjoy the glory of the unobstructed perception of the Brahman. This is proved from the very text of the book which has declared the control of the universe to be the nature of the Supreme Brahman alone: 'From whom all these beings are born, by whom all that are born, live, and unto whom the departing return—ask about it. That is Brahman.' Had this quality of ruling the universe been common to the liberated also, then this text would not be applicable, for it defines Brahman, through this very quality of rulership of the universe. The uncommon qualities alone are stated in a definition, as in the following text of the Vedas: 'My beloved boy ! alone, in the beginning, there existed One, without a second. That saw and felt, I will give birth to the many. That projected heat.' Again, 'Brahman alone, indeed, existed in the beginning. That One evolved. That projected a Blessed form, the Kshetra. All these Gods are Kshetras: *Varuna, Soma, Rudra, Parjanya, Yama, Mrityu, Ishâna*;' again, '*Âtman*, indeed, existed alone in the beginning; nothing else vibrated; He saw and felt like projecting the worlds. He projected the worlds afterwards;' again 'Alone *Nârâyaṇa* existed; neither *Brahma* nor *Ishâna*, nor the *Dyāvâ Prithivi* nor the stars, nor water, nor fire, nor *Soma* nor the *Sun*. He did not take pleasure in being alone. He after His meditation had one daughter, the ten

organs;’ again, ‘who living in the earth is separate from the earth, who living in the Âtman’ and so forth. In texts like these the Shrutis speak of the Supreme One as the subject of the work of ruling the universe. Nor, in these descriptions of the ruling of the universe, in the text quoted, is there any position ascribed to the liberated soul, for the quality of ruling the universe is far away from such a soul’s province.”—*Swâmi Vivekânanda*.

12. O gentle reader ! whatever be your religion, whatever your nationality, whatever your caste, colour and creed, if you desire at all to enjoy your Own Eternal Bliss which you have missed for countless ages and which unconsciously you have been trying every moment to seek in vain, in material objects, Amourism like the Bhagavad-Gitâ¹, advises you to secure three things, viz., I. Perfect

Knowledge of the Impersonal Brahma, II. Supreme Love of the Personal God and III. Entrance into His Supreme Abode called the Anâdi Vaikuntha (*Nirguna jnâna, Saguna Bhakti / âni parama puru-shârtha Saguna Mukti / aisi Gitâ Bhagavadukti / sâra sakalâ vedâncheñ // Yathârthadipikâ*). Shri Bhâgavata too confirms these truths by means of suitable illustrations (*He Shri Gitâ Sutra-prâya / Shri Bhâgavata yâcha Gitechâ vishada abhiprâya // Yathârthadipikâ*). Here nothing that is commenced is abortive; no obstacles are known; and even the least step taken on this path protects one from the great fear of birth and death (*Nehâbhikrama*

Three things
necessary for se-
curing the enjoy-
ment of Eternal
Bliss.

1 Vedeñ âpta kele tini varna / durâvile stri shudra jana /
na shive tyânche kâna / heñ Vedâñsi nyuna paiñ âleñ //
Teñ Vedâncheñ phedâvayâ nueñ/Gitâ prakatali Shri Krishneñ/
Giteche shravanêñ pathaneñ / uddharaneñ samastâñ // *Yathâr-
thadipikâ*.

*ndasho'sti pratyavādyo na vidyate / svalpamāpyasya dharmasya
trādyate mahato bhayāt //* B. G. II. 40.) This is a royal
road, free from all difficulties or dangers, on which one
may run even with his eyes closed (*Yāndsthāya nara-
rājannapramādyeta karhichit / dhāvannimilya vā netre
naskhalennāpatediha //* Shri Bhāgavata XI. 2. 35). For

Perfect Know-
ledge of the Im-
personal Brahma
obtained by (1)
True Faith and
(2) Perfect Re-
signation.

consists in (a)

Sannyāsa, the
1st component of
True Faith.

Tyāga, the 2nd
component of
True Faith.

the purpose of securing the first re-
quisite, viz., Perfect Knowledge of the Im-
personal Brahma, as Shri Rāmakrishna
Paramahansa suggests, you must have
(1) True Faith (*Sachchhṛaddhā*) and
(2) Perfect Resignation or Absolute Self
Surrender (*Samprapatti*). True Faith
consists in (a) *Sannyāsa* or abandoning work with
motives (*Kāmyānām karmanām nyāsam
sannyāsam kavayo viduh—B.G.XVIII.2*)
which produces dispassion (*Kāmyatyāgeṇ
virakti—Yathārthadīpika*); (b) *Tyāga* (*Sar-
vakaramphala tyāgam prāhustyāgam vichakshandh—B. G.
XVIII. 2*) or performing disinterestedly
all your religious, social and personal
duties (*Varnāshramavihitakarma karaneṇ
hā prathama dharma—Ranganātha Swāmi*)
and offering them as sacrifice¹ to the Personal
God (*'Kritametadahotarpanam Sagunam'yachchasaro-
ruhekshanam'—Shruti; 'Yajñārthāt.....samāchāra'
—B. G. III. 9, and 'Yatah pravrittirbhutānām yena sarva-
midam tatam / svakarmanā tamabhyarchya siddhim vindati
mānavah //*—B. G. XVIII. 46) as the material and efficient
cause of this universe (*Ahamsarvasya prabhavo Mattah
sarvam pravartate, iti mattvā—B. G. X. 8*), by having no

1 Vidhiteṇ pālita / nishedhāteṇ gālita / Maja deuni
jālita / karmaphaleṇ // *Jñāneshvari*.

other desire than that of Knowledge or Freedom or Love of God and by firmly believing that you are not the doer of actions (*Nirhetuka nirahankāreṇ Brahmārpana sahajachihoti—Ranganātha Swāmi*). but that they take place naturally (*Svabhāvastu pravartate—B. G. V. 14*) in accordance with the tendencies of previous lives (*Hoila prārabdheṇ jeṇ honāra / karila Ishvara jeṇ asela karandāra / yā nischajeṇ samādhānāchā prakāra / to nasatāṇ bhayāchi avagheṇ || Yathārthadīpikā*)—which¹ begets Love of God (*Ishvarārpana phalatyāgen bhakti—Yathārthadīpikā*); and (c) *Ishvarārādhanā*² (*Kathayantascha Mām nityam tushyānticha ramānticha—B. G. X. 9; Yogasanyasta karmānam..... Yogamāti-shthottishtha Bhārata ||—B. G. IV. 41-42,* and ‘*Yogasannyastakarmā mhanāje / yogi samarpi karmavrinḍa karisi jeṇ jeṇ / tevhāṇ ‘yoga’ shabdeṇ ghetaleṇ pāhije ‘Ishvarārādhanā’ ||*’ *Yathārthadīpikā*) or the

Ishvarārādhanā,
the 3rd compo-
nent of True
Faith.

1 Cf. Thy Will be done.—*Bible*.

2 “Pray for my soul. More things are wrought by prayer Than this world dreams of. Wherefore, let Thy voice Rise like a fountain for me night and day. For what are men better than sheep or goats That nourish a blind life within the brain If knowing God, they lift not hands of prayer Both for themselves and those who call them friend ? For so the whole round earth is every way Bound by gold chains about the feet of God.”—*Tennyson’s ‘Morte d’Arthur’*.

“Prayer is the great duty and the greatest privilege of the Zarthoshti—*Light of the Avestā*. In fact, Yazashne (Yasna) means ‘prayer of praise or prayer of invocation’—*Zoroaster and Zoroastrianism by Mistri*.

Prayer was by Mahomed thought so necessary a duty, that he used to call it the pillar of religion and the key of paradise.—*The Korān by Sale*.

hearing and singing of the names and glories of God, the result of which is the destruction of sins and purification of heart (*Māzi kathā Māzeñ nāma | sakala pātakāñ kari bhasma | heñ chittashuddhicheñ varma | ati sugama Uddhavā || Ekanāthi Bhāgavata*). The full effect of prayers is, however, secured only when they are offered under the guidance of a Preceptor ('*Santa sañgeñ Ananta rañgeñ nāma bolāveñ | kirtana rañgeñ Devāsannidha sukheñ dolāveñ || Shri Madhvanunishvara; 'Bodhayantah parasparam B.G.X.9; 'Shuddhirnrinām natu tathedya durāshayānām..... te yashasi pravriddhā sachchhradhayā shravana sambhritayā yathāsyāt*'—*Shri Bhāgavata; 'Tuzeñ yashachi tārīteñ pari na kevalā tārave | sahāya asilā ase taricha shatrulā mārave || Na Bhāgavata bhetatāñ na ghadatāñhi satsaṅgati | na ajna hridayeñ tashiñ tava yashorasiñ rangati ||* *Kekāvali; 'Rāma-nāmake te adhikāri jinake satasangata ati pyāri ||* *Tulsidāsa; 'Santa japāve nāma*'—*Kabira; 'Bhajana varnileñ aiseñ pari | satsaṅgeñvina teñ asādhyā ||* *Vāmana Pandita*). To give us opportunities of purifying our mind is the real cause of the Avatārs or Incarnations¹ of God, without

Shri Tukārāma and Sohīrobā have left us model prayers which are as follows:—*Pāpa tāpa māze gunadosha nivāri / Krishnā Vishnu Hari Nārāyanā || Kāmakrodha vairi ghāloni bāheri / tuñ rāhe antāriñ Pāndurangā || Āpuleñ mhanāveñ maja nupekshāveñ / premasukha dyāveñ Māyabāpā || Karishila tari nohe kāñbieka / nirmileñ trailokya helā mātren || Samarthāsi kāya āmhiñ shikavāveñ / Tukā mhane yāveñ Pāndurangā ||; Shri Rāma jaya Rāma jaya jaya Rāma || Aiseñ nishidiniñ nāma gātāñ / prema svayeñchi yeila hātā / nijapadiñ pāvāveñ ārāma || Vishayāpāsuni sutela / kevalasañsārāsi vitela / mana heñ hoila nishkāma || Dehiñchi chālaka kalā gamela / sarvarupiñ samarangīñ ramela / chitsukha parātpara nijadhāma || Sohīrā mhane Shiva smarato / Vālmika patita pāvana hoto / aiseñ sakalāñ tāraka nāma || Shri Rāma ||*

1 Madame H. P. Blavatskey speaks of the Avatāra as "a

which, evidently, there would be no names and glories (*'Janmakarmacha Me divyam evam yo vetti tattvatah / tyaktvā deham punarjanma naiti Māmeti so'rjuna ||'* B. G. IV. 9, and *'Sattvam na cheddhātaridam nijam bhaved-vijnānamajñānabhīdāpamārjanam / gunaprakāśhairanumiyate bhavānprakāśhate yasya cha yena vā gunah ||'* Shri Bhāgavata). Every religion prescribes ceremonies which are indeed most tempting but they are meant for the wordly men alone, because, even though you dedicate them to God they do not serve the purpose of purification but lead you to bondage (*Yā lāgin vedoktahi kāmāya / aikatāñ jēñ karnāñsa ramāya / teñ arpitāñhi Saguna Brahma / bandhaka phalachi denāra || Yathārthadīpikā*). Repetition of the name of God, however, which is a wonderful purifier of reason, secures Knowledge and Freedom. "Liberty", says Swāmi Vivekānanda, "is nothing more than destruction of ignorance and that can only go when we know Brahman. It is not necessary to go through all these ceremonials to reach the meaning of the Vedānta. Repeating OM is enough. Seeing difference is the cause of all misery, and ignorance is the cause of seeing difference. That is why ceremonials are not needed; because they increase the idea of inequality; you practise them to get rid of something, or to obtain something". All these three components of True Faith (*Rāma bhāveñ thāyin pade / Rāma bhaktisi ātude / Rāma aikyā rupeñ jode / mauna pade Shrutisi || Rāmadāsa Swāmi*) or the faith of pure Sattva, which is so called in order to distinguish it from the threefold faith of Mishra or Impure Sattva, Rajas and Tamas (*Yajante sātत्वika devān yaksharakshānsi rājasāh / pretān bhutaganānschānye yajante tāmasā jandh || B. G. XVII. 4*), produce a keen

descent of the Manifested Deity into an illusive form of individuality, an appearance which to men, on this illusive plane is objective, but is not so in sober fact."

desire for Self-realization (*Mumukshā*)¹ and secure through the Grace of a qualified Preceptor² (*Gurubhajandstava gā jāna / jñāna vijnāna ghara righe // Ekanāthi Bhāgavata*) *Jñānam* or Knowledge of the Impersonal Brahma within the body by Vyatireka or analysis and without it, i. e., in the Universe by Anvaya or synthesis and *Vijnānam* or Knowledge that the sense-objects which are regarded as mere illusion by the Nirgunopāsakas or the worshippers of the Impersonal Brahma are the thought-forms of the Personal God known as the Divine Power or *Yogamaishvaram* (*Vishva nave heñ Arjunā / yetheñ padārtha kñhiñ asenā / Māzjā yuktichi rachanā / itukeñchi pāhe // Nigamasāra*). Every one naturally identifies himself with the gross or dense body (*Sthula Deha*), although it cannot be the Self, because it is formed of the five principal elements (*Pancha mahā bhutas*) and it does not know itself nor others, as is apparent from the sight of a corpse. Beyond this body, is the subtle or astral body (*Sukshma Deha*) of which the components are life-breaths (*Prānas*), the senses (*Indriyas*) and the five internal organs (*Antahkarana panchaka*). When one's attention is drawn to the workings³ of all these in the waking and dreaming states and to the fact that owing to their absence in deep sleep consciousness he is unable to communicate his experience of that state till he is awake, he separates himself from all the twenty-four elements³ (*Tattvas*) and realises the Self or spirit that is beyond them. This is called Vyatireka

1 Nāyamātmā pravachanena labhyo na medhayā na bahunā shrutena / yamevaisha vrinute tena labhyastasyaisha ātmā vivrinute tanum svām // *Shruti*.

2 Shishya Guru bahu melaviti pari durlabha jo Guru shishya kari / Brahmachi houni shishya ure tari te khuna shishyapanāchi khari // *Vāmana Pandita*.

3 Vide Chapter I. 5, Page 45.

Knowledge. So also, when he realises that matter has no separate existence but it is the Self or spirit only assuming an unreal form, just as the false appearance of a serpent is nothing but the rope itself, he is said to have secured Anvaya Knowledge. Both of these are included in one general term Jñānam which means Nirguna Jñāna or Knowledge of the Impersonal God (*Indriyebhyah parā hyarthā arthebhyascha param manah / manasastu parā buddhirbuddherātma mahān parah / mahatah paramavyaktamavyaktāt purushah parah / purushānna param kinchitsā kāshthā sā parā gatih || Shruti; Indriyāni parānyāhurindriyebhyah param manah / manasastu parā buddhiryobuddheh paratastu sah || B. G. III. 42*). The realisation, however, of the Universe as the form of the Personal God is Vijnānam which means Saguna Jñāna or the Knowledge of the Personal God (*Purusheva idam sarvam—Shruti; Pashya Me yogamaishvaram—B. G. IX. 5*). All this Bliss is the result of True Faith (*Sachchhraddhā*). Even Christianity agrees with the Bhagavad-Gitā (*Shrad-dhāvānlabhate jñānam—B. G. IV. 39*) in regarding True Faith as the instrument of Knowledge. For, says the Bible, 'Then said Jesus to those Jews that believed in him, if ye *continue* in my word *then* (alone) are ye my disciples indeed: ye shall know the truth, and the truth shall make ye free—*St. John VIII. 32*. At this stage, you will be said to have passed from the state of a Jijnāsu or Knowledge-seeker to that of an Arthārthi or Aspirant seeking perfection. You will then stand in need of Perfect Resignation or *Samprapatti* ('*Ananyachetāh satatam*

Although properly speaking there are only two bodies—the gross (Sthula) and the subtle (Sukshma), we find two more given in some philosophical works, viz., the ignorance of Brahma called the causal (Kāraṇa) and the knowledge of Brahma called the great causal (Mahā kāraṇa).

yo *Mām smarati*¹ *nityashah* / *tasyāham sulabhah*
Pārtha nityayuktasya yoginah // B. G.

The two Com-
 ponents of Per-
 fect Resignation.

VIII. 14, and '*Satatam kirtayanto Mām*
yatantascha dridhavratah / *namasyantascha*
Mām bhaktyā nityayuktā upāsate' // B. G.

IX. 14), which consists in (a) repeating the whole course of the Knowledge-seeker, viz., (1) *Sannyāsa*, (2) *Tyāga* and (3) *Ishvarārādhana*, and in (b) the constant remembrance that everything is the Self or God and in penetrating the reason into the Impersonal Brahma in the body as well as in the universe ('*Ye tu śarvāni karmāni Mayi sannyasya... Mām dhyāyanta upāsate* // B. G. XII. 6; '*Shravana kirtanādi Bhakti* / *Vāsudeva sarva aishā yukti* / *prārabdha bhogitāñhi virakti* / *hridayiñ asāvi* // Nigamasāra, and '*Tātkāla jāvayā dehābhimāna* / *akhanda Māzeñ nāmasmarana* / *gita nritya Harikirtana sarvāñ bhutiñ samāna Madbhāva* // *Madbhāveñ bhuteñ samasta sarvadā pāhatāñ satata* / *Mi turiya jo sarvagata* / *te thāyiñ chitta praveshe* // Ekanāthi Bhāgavata). *Āchāryopāsanam* or the worship of the Preceptor (*Yasya Deve parābhakti.....prakāshante mahātmanah*—Shruti) and *Bhaktinirupanam* or the preaching of the Love of God (*Ya idam paramam guhyam.....Māmevaishatyasanshayah*—B. G. XVIII. 68) have also been recommended as other independent means for securing the same purpose. Here

1 *Āni nitya nitya pratidiniñ* / *dhyāniñ shravaniñ kirtaniñ* / *nityashah smare Māteñ mhanoni* / *suchavi bhāva* // *Yathārthadipikā*.

Buddhatattvena dhidoshashunyenaikāntavāsinā / *dirgham pranavamuchchārya manorjayam vijiyate* // *Panchadashi*, *Dvaitaviveka*.

Harihara bhajanānādara kariti dhariti manānta panchadashi / *tyānchyā jñānāgnine na jale ekahi pata prapanchadashi* // *Moropanta*.

Naishkarmyamapi Achyutabhāva varjitam na shobhate jñānamalam niranjanam—*Shri Bhāgavata*. *Bhajana binā dhik chaturāi gyāna*.—*Shri Ekanātha* & *Suradāsa*.

you should not fail to make use of the key given to Arjuna in Chapter XIV of the Bhagavad-Gitâ for expediting the course of the Jnâni and explained fully in para 10 of this Chapter (*'Jo gunântēñ jāne / tyāsi gunaprakāśhakāchi khuna bāne / aishā shravaneñchi shahāne jhāle sarvahi ||' Yathārthadīpikā* and *'Vritti jikade dhāve tikade na jāve ti pāthiñ / sākshi houni pāhatāñ svarupiñ maga hoyā bheti ||' Shivarāma Swāmi*). Thus, when you feel a disgust of sense-objects and cultivate a taste for the Self, i. e., when the wood of your Pure Reason begins to catch the fire of the Self drawn¹ out of it by the friction of the instruction of the Preceptor (*Vāde vāde jāyate tattva bodhah—Shruti*) you may be said to be a Yukta or Yogārudha (*Yadā viniyatam chittam ātmanyevāvatishthate / nihsprīhah sarva kāmēbhīyo yukta ityuchyate tadā || B. G. VI. 18*). Your continued efforts will then easily lead you to perfection of Knowledge by making your reason steady,² i. e., they will make the wood of your reason itself the fire of the Self (*Ātmajña hounihi je bhajati Mukundā / tyāchā sadā kariti je shravanādi dhandā / ātmāikyā bhakti hridayiñ guna divya kāniñ / te siddha houni na hoti kadāpi māni || Brahmastuti*). You will, thus, become the Impersonal Brahma (*Brahmabhūtah—B. G. XVIII. 54*), but the method of worshipping the Personal God, viz., the constant remembrance of the Universe as the Self³ or Personal God (*'Sarvadā sarvātmatecheñ smarana |*

1 Vilakshanah sthula sukshmaddehādātme kshītā svadrik yathāgnirdārunodāhyāddahako'nyah prakāśhakah // *Shri Bhāgavata*.

2 It may be mentioned here that 'Ahinsā' or Harmlessness (*Tanakara manakara bachanakara kāhuku dukhāvata nāhiñ / Tulasi aise santajana Rāmarupa jagamāhi ||*) also serves to make the reason steady.

3 Ātmaivedam sarvamiti—*Shruti*.

heñchi Saguna bhajandcheñ lakshana' and '*Sarvātmabhakticheñ dridhāpana / heñchi jñāna paripākācheñ lakshana || Yathārthadipikā*'), which you will have adopted for securing living-freedom (*Jivanmukti*) in preference to the methods (*Ashtānga Yoga*) of the *Nirguno-pāsakas*, will entitle you to enjoy the Supreme Love of God

or *Sadbhakti* (*Madbhaktim labhate parām* — *B. G. XVIII. 54*), i. e., the Love of the

II. Supreme
Love of God.

Universe as the Self or God (*Pahileñ*

āpanachi Brahmabhuta / maga ātmapratiti karuni āpanachi Bhagavanta / ātmatveñ sarva bhutiñ priti adbhuta / pāvalā ticheñcha nāñva te Bhakti || Yathārthadipikā) which is the second requisite. By the development of this Love ('*Abhyāsayogayuktena chetasā nānyagāminā / paramam purusham divyam yāti Pārthānuchintāyan ||*' and '*Kiñ chitta abhyāsayogeñ karuni / yukta mhanaje chitsvaruṣa smaroni / divya Paramapurusha kalpuni / dhāyāvā chitteñ aishiyā || Aiseñchi karitāñ chintana / jo deha sodi kari gamana / to pāve tayā jo Kamalanāyana / Paramapurusha divya Vaikunthanātha ||*' *Yathārthadipikā*) you will realize the Self or the Personal God to be the Infinite, Impersonal Witness or Spectator ('*Sākshi chetā kevalo nirgunascha*'—*Shruti* and '*Tyā bhaktichyāhi paripākeñ karuni / āpanachi Saguna Sākshi mhanuni / nirākāra ātmā Sagunatveñ olakhuni / kritakṛitya hoto ||*' *Yathārthadipikā*). Your pure reason, then,

The Wise Lover
assumes the form
of the Personal
God even when
alive.

will assume the form of the Saguna Brahma (Personal God), even when the body is alive,¹ so that, at the time of the dissolution of the flesh, it will be ready, like the image in the crucible when the wax melts away, to proceed straight to the *Anādi*

1 *Jñāniyācheñ smarana / Nirgunēñchi Sagunamurtisphurana / ātmā Nirguna antahkarana / deha jītāñcha pāve Sagunatā || Jale mena ote rasa / āyati murti padatāñ musa / deha*

Vaikuntha¹ (Supreme Abode of Vishnu). You will thus become a God-man² or Wise Lover (*Jñāni Bhakta*). It is impossible for a God-man to attach any importance to his own merits but he cannot help being conscious of the joy he feels in his Love of God. However,

Description of the God-man's life till the exhaustion of his Prârabdha.

instead of being puffed up by the feeling, he regards it as the result of the Grace of the Personal God, whom he worships. He always bows³ down to Him with his mind, speech and body and without vaunt or murmur quietly enjoys the pleasures and suffers the pains which fall to his lot until his death. Such a one, says Brahmâ in Shri Bhâgavata, is entitled to residence in the Supreme Abode of Vishnu, just

as a son is to the estate of his father (*Tattenukampâm susamikshyamāno bhunjāna evātmakritam vipâkham / hridayâkvapurbbhir vidaddhannamaste jiveta yo muktipade sa*

III. Entrance into the Supreme Abode of Vishnu.

dâyabhâk)). This is the third and last requisite, viz., entrance into His Supreme Abode or Sampushti (*Maga Ishvara prasādeñ mukti / ātmatva sākshātkāra anubhaveñ // Yathārthadipikā*) which will enable you to enjoy the Eternal

padatāñ mānasa / Bhagavadrupa karaneñchi nalage // Yathārthadipikā.

1 Natadbbhâsayate suryo.... taddhâma paramam Mama—B. G. XV. 6.

2 In the following poem of Shri Tukârâma we find a beautiful description of a God-man:—

'Pavitra to deha vâni punyavanta / jo vade Achyuta sarva kâla // Tayâchyâ chintane taratila doshi / jalatila râshi pâtakâchya // Deva icchhitâti charanâchi mâti / dhâñvata châlâti mâgeñ mâgeñ // Kâya yâ vegaleñ uralen ânika / Vaikunthanâyaka jayâ kanthiñ // Tukâ mhane Deva Bhaktânachâ sañgama / tetheñ ogha nâma trivenichâ //.

3 Âdhiñ hotâ santasanga / Tukâ jhâlâ Pânduranga / tyâcheñ bhajana râhinâ / mula svabhâva jâinâ //.

Bliss and Companionship of God which is the Supreme Goal of Human Life.

Shri Shankarâchârya's Philosophy represents the development of the uninterrupted Love of the Knowledge-seeker (*Jijnâsu*) called True Faith (*Sachchhraddhâ*), Râmânujâchârya's that of the uninterrupted and unadulterated Love of the Aspirant seeking perfection (*Arthârthi*) called Perfect Resignation (*Samprapatti*), Shri Madhvâchâryâ's that of the uninterrupted, unadulterated and unconditioned, or in one word, the blemish-

less Love of the Wise Lover (*Jnâni Bhakta*) called Universal Charity (*Sadbhakti*) and Shri Vallabhâchâryâ's that of the liberated Lover called Infinite Grace (*Sampushti* or *Saguna Mukti*). The representatives of these four stages

The Saints
Jnâneshvara, Nâ-
madeva, Ekanâtha
and Tukârâma
were the repre-
sentatives in
Mahârâshtra.

of Love also known as (1) Dâsya Rasa or Navavidhâ Bhakti or Karma Yoga, (2) Sakhya Rasa or Prema Bhakti or Jnâna Yoga, (3) Vâtsalya Rasa or Parâ Bhakti or Bhakti Yoga and (4) Mâdhurya Rasa or Gangâ-Sâgara-Sangama Bhakti or Pushti Yoga in Mahârâshtra, were Shri Jnâneshvara, Shri Nâmadeva, Shri Ekanâtha and Shri Tukârâma, respectively, as may be seen from the following Abhanga¹ of the last named saint himself:—

“By the Grace of the saints, the edifice has become fruitful (its object has been gained). Jnânadeva has laid

1 Santakripâ jhâli / imârata phalâ âli // Jnânadeven
rachilâ pâyâ / rachiyeleñ devâlayâ // Nâmâ tayâchâ kinkara /
teneñ kelâ hâ vistâra // Janârdana Ekanâtha / dhvaja ubhârilâ.
Bhâgavata // Bhajana karâ sâvakâsha / Tukâ jhâlâse kalasa //

the foundation and erected the temple (established Faith which produces Knowledge). His servant Nâmâ has made the (necessary) extensions (introduced Absolute Self-surrender to God as the simplest and most successful

Quotation from the Saint Tukârâma in support of the statement.

means of perfecting Knowledge). Ekanâtha (the disciple of) Janârdana has raised the Bhâgavata Standard (preached the Pure Love of God to be realized in all sentient and non-sentient objects). Follow

patiently this (mode of) worship, (for, thereby) Tukâ has reached the summit (enjoys Eternal Bliss and Companionship of God).

This is, in short, the whole Doctrine of Amourism. The course is simple enough because here the agent, the means and the end are all one and the same, viz., Love itself. But

The difficulty of securing a qualified Preceptor.

there is one great difficulty in the way of the student. It lies in securing the company of a qualified preceptor (*Bahu avaghadâ ase santa bheti / pari Jagajethi kripâ keli || Tukâ mhane âtân naye vrittivari |*

sukhâche shejâri pahudena ||). If you, however, succeed in that, as you will, by your sincere Love of God (*Santa samâgama sama nahi lâbha kachhu âna / binâ Hari kripâ hota nahi gâvahi beda purâna || Tulasidâsa*), who is of the nature of the Kalpavriksha ever ready to fulfil all your desires, you have only to stick fast like a wasp to his lotus

Removed by a sincere Love of God.

feet (*Kimârtha karâveñ shâstrajñâna / kimârtha karâveñ vrithâ dhyâna / châlâteñ bolâteñ Brahma purna / Sadguru charana sâdhakân ||* Ekanâthi Bhâgavata and

'Guru pâsuni ghyâveñ jñâna / maga to Ishvara mhanoni tyâcheñ bhajana / tyâ bhajaneñ bânatase samâdhâna / jeñ upadeshileñ teñ jñânachi bimbateñ Shruti mhane || Yathârthadipikâ) and undoubtedly you will accomplish your

object without any obstacles. He will quickly¹ lead

Mere company of the Preceptor leads the disciple to the highest stage.

of the Avestâ

Quotation from the Light of the Avestâ and Gâthâs.

you to the highest stage (*Sadguruchi kripâ zâliyâ purna / janachi hoyâ Janârdana / maga jana vana vijana bhinnâbhinna bhâsenâ // Ekanâthi Bhâga-*

vata). We are told even in the 'Light and Gâthâs' that "The aspirant must needs for a length of time, pour out to the Teacher and his Prophet, the object of his love and devotion, his perfect trust, reliance and unreserved self-surrender,

for so only can he accomplish the attunement of his bodies with those of his Teacher and Inspirer. His consciousness must awhile empty itself of all its own contents, he must denude himself of individualistic feelings, he must give up his own activities, and surrender himself to the Teacher to *reproduce* and not to imitate, His life, His strength, His faith and His purity." This doctrine of Amourism, Shri Krishna, in the capacity of a Preceptor, preached to Arjuna in the Bhagavad-Gitâ and to Uddhava in Shri Bhâgavata. At the beginning of the Universe he taught it to Brahmadeva Himself who revealed the secret to the Sanatkumârs, the Sage Atri and many others. Nârada heard it from the Kumârs and imparted it to Dhruva, Vyâsa and other Lovers. Vyâsa delivered it in the shape of Shri Bhâga-

1 This is true if the disciple is a follower of this path of Love from the beginning. But if he adopts it after abandoning any other (wrong) path he will not be able to reach the goal without much time and trouble because he has to unlearn everything that he has already learnt (*Anâyâseñ aishâ Tava charana dâsyen karuniyâ / gati shreshthâ Tuzyâ Tujachi bhajati je nara tayân // Tyajuni je anyâ maga sharana yeti Tuja pari / tayânhi tyâ siddhi shramagana samriddhi bahu kari // Brahmastuti*).

vata to his son Shukâchârya who taught it in seven days

How has the
Doctrine of Amou-
rism, first impart-
ed to Brahmâ,
been preservd up
to the present
time ?

to Parikshiti not only for his own salva-
tion but also for the benefit of the world.
The sage Atri granted the gift to his son
Shri Dattâtraya who gave it to Janârdana
Swâmi and many others among whom
was Shri Nârâyana Mahârâja our Âdiguru.
Janârdana Swâmi conferred the boon on
Shri Ekanâtha of Paithan and Nârâyana

Mahârâja on Nârâyanabuvâ of Ratnagiri. The last
named saint bestowed it upon Shri Râdhâkrishna from
whom, O Saviour Shri Sadguru Shankara !, Thou didst
receive the Royal Secret. At Thy bidding, the Eternal
Truth, hitherto declared in the language of the Gods or in
one of the Indian languages, is now being communicated
to all Thy Lovers in the *Lingua Franca* of the world. For,
we find in Shri Bhâgavata that those who give up the Love
from which flows a stream of blessings and take pains for

the acquisition of mere Knowledge, get
nothing but pains that they have under-
gone and are like those who thresh mere

husks and do not obtain food-grains as the fruit of their
labour (*Shreyah stutim bhakti mudasyate vibho klishyanti
ye kevala bodhasiddhaye / teshâmasau kleshalava eva shish-
yate nânnyatyathâ sthulatushâdvaghâtinâm || Shri Bhâgavata
X. 14. 4.*). What knowledge of the Vedas did the Vrijas
possess whose Love of Thee even Brahmâ envied ! What
Shastras had the elephant Gajendra committed to memory
which induced Thee O Lord ! to relieve him from the jaws
of the crocodile ? What scholarship enabled the child
Dhruva to secure the Eternal Seat in the Heavens ? What
progress in Sanskrit was made by the deformed female
servant Kubja that Thou wert pleased to transform her into
a fair-looking queen ? It is a well-known fact that the

illiterate but simple and virtuous wives of the so-called sages of Gokula enjoyed by Thy worship the Bliss which the husbands missed through vanity. Love, or rather intense Love (*Bhakti*), is indeed a tremendous power! It alone can achieve such wonders! O God of Gods! nothing but a loving heart is necessary to attain to Thy Holy Feet. For, Thou hast said to Uddhava in Shri Bhâgavata XI. 12.8. that it is only by their affections that the milk-maids, cows, trees, beasts and reptiles and things of lesser intelligence reached Thee and were happy. Now, if one were to ask Thee the reason of Thy assuming the nature

of the Kalpavriksha (wishing-tree), Thy reply, would be that if Thou hadst not done it, Thy attribute of Dharma or Law which combines the qualities of Justice (*Samatva*) and Mercy (*Sadayatva*) would have been an impossibility. This idea is expressed in the Bible by the words "Ask and it shall be given". "Giving only after being asked" is *Justice* and "Giving exactly what is asked" is *Mercy*. Those unfortunate men who have no faith in Thy attributes ask for nothing from Thee and so get nothing indeed! But why do people who always pray for pleasure get pain also, the worst form of which is death, which they actually abhor? It is because pleasure and pain are but eternal companions¹ just as Love of God and Freedom are. They go hand in hand. Adam and Eve tasted the forbidden fruit and the result was pain and death of which they were warned. The Wise Lovers (*Jnâni Bhaktas*) seek for Love alone and yet they obtain Freedom also for which they do not care. Thus, Thou art free from the charge of cruelty as well as partiality and art not at all responsible for the happiness and misery of the world

1 . Jaisâ joda phalâchâ sândhâ / taisâ sukhaduhkhâchâ bândhâ / âmantrana keliyâ andhâ / yeti doghe // *Jnâneshvare*.

which are the natural results of the multifarious desires and actions (*Kāma karma govā—Nārāyaṇa Mahārāja*) of the Individual Souls. Thou givest us what we ask for, by means of our thoughts, words and actions. O Just and Merciful Father !, therefore, be graciously pleased to accept this fruit of Thy Own Grace as an offering to Thy Holy Feet

and to shower¹ Thy full blessings on the

Dedication students of this Doctrine of Amourism and
and request. give them Thy True Faith, Perfect Know-

ledge and Supreme Love in this life so as

to enable them, after the death of their physical bodies, to enjoy Thy Eternal Companionship and Bliss in Thy Supreme Abode, the Anādi Vaikuntha.

व्यासापरी^२ बोलिन अर्धश्लोकें ।

जें ठेविलें गुप्तचि पुण्यश्लोकें ॥

सत्यत्व, मिथ्यत्व, एकत्व ।

ऐका सप्रमेें गुरुच्या मुखें तें ॥

1 Jānela kalpavrikshapaneñ / āni māgela tyāsi kāya uneñ / bhakta shreshtha yā gunēñ / kiñ jānana bhakti tyāchicha tyāteñ māgati // *Yathārthadīpikā*.

Ye yathā Mām prapadyante tāmstathaiva bhajāmyaham / *B. G. IV. 11*.

2 Just as Vyāsa has told in *one-half verse* what has been taught in thousands of volumes, viz., "Brahman is true, the world is false, the Individual Soul is Brahman and nothing else", so also the means of realizing the Eternal Truth taught in thousands of volumes may be told in *one-half verse*, viz., "only hear the Truth, Falsehood and Unity from the lips of the Preceptor with Love."

The image is a severely degraded scan of a document, possibly a ledger or a table. A vertical band of lighter, more legible text runs down the center, while the rest of the page is obscured by heavy noise and artifacts. The text in the center band is mostly illegible due to the quality of the scan, but some words like "TABLE" and "ITEMS" are faintly visible. The overall appearance is that of a very poor quality photocopy or a scan of an old, damaged document.

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(*Suchi*).

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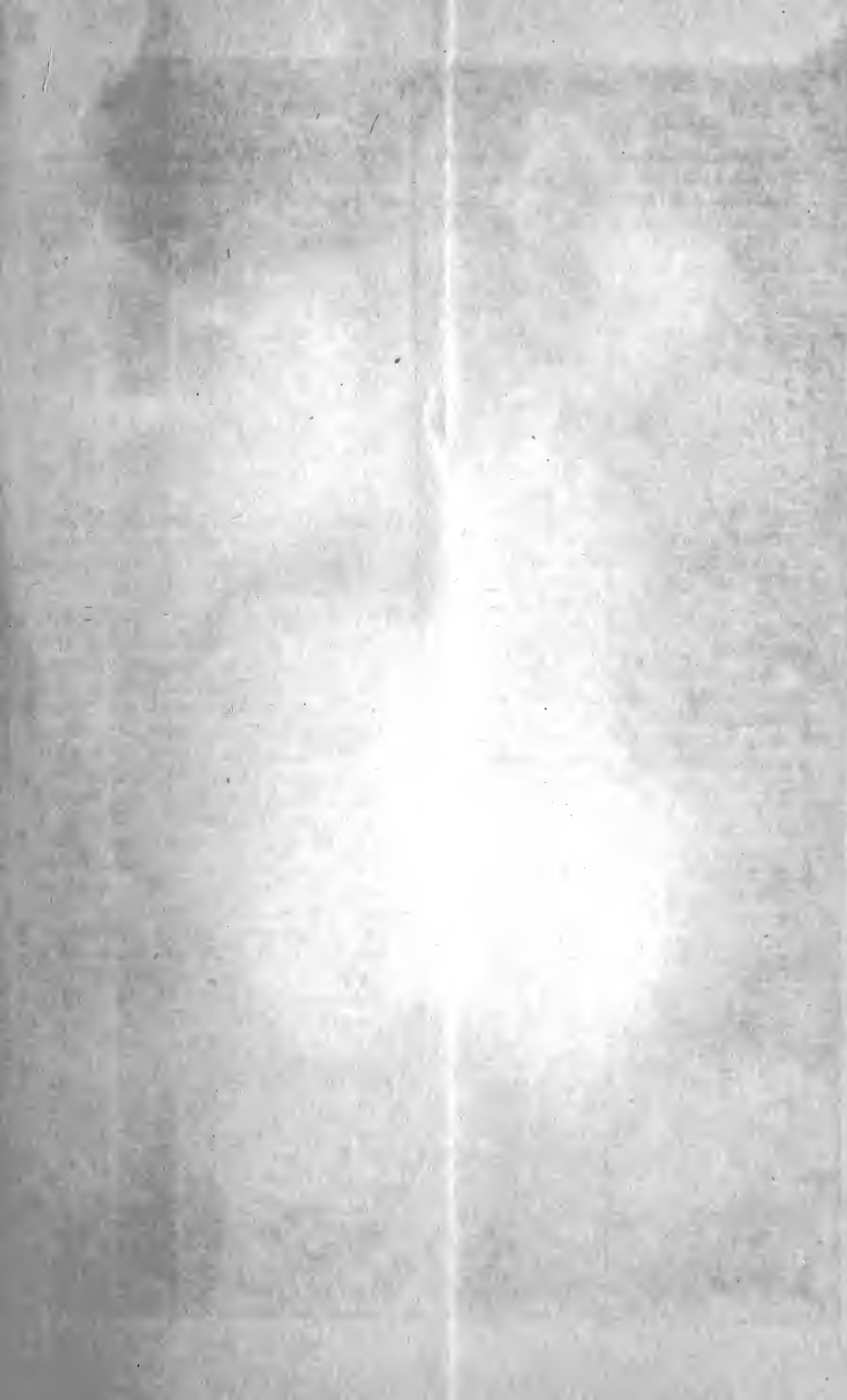
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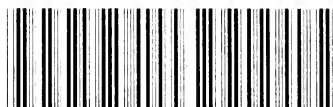
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